

Eightieth Annual Conference

OF THE

CHURCH OF JESUS
CHRIST OF LATE
TER-DAY SAINTS



Held in the Tabernacle
and Assembly Hall, Salt
Lake City, Utah, April
3rd, 4th *and* 6th, 1910,
with a full report of
the discourses

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DESERET NEWS BLDG.
SALT LAKE CITY, UTAH

GENERAL CONFERENCE

OF

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

FIRST DAY.

The Eightieth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m. on Sunday, April 3, 1910, President Joseph F. Smith presiding.

AUTHORITIES PRESENT.

There were present of the First Presidency, Joseph F. Smith and Anthon H. Lund; of the Council of the Twelve Apostles, Francis M. Lyman, John Henry Smith, Heber J. Grant, Rudger Clawson, Hyrum M. Smith, George F. Richards, Orson F. Whitney, David O. McKay and Anthony W. Ivins; Presiding Patriarch John Smith; of the First Council of Seventies, Seymour B. Young, Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells and Charles H. Hart; of the Presiding Bishopric, Charles W. Nibley, Orrin P. Miller, and David A. Smith. There were also a large number of Presidents of Stakes and Missions, with their Counselors, Bishops of Wards, Patriarchs, and numerous other prominent men and women representing various quorums and organizations of the Church.

President Joseph F. Smith called the assembly to order, and announced that an overflow meeting will be held this morning in the Assembly Hall, to be presided over by Elder Anthony W. Ivins.

The conference services were commenced by the choir and congregation singing the hymn:

Come, come, ye Saints, no toil nor labor fear,
But with joy wend your way;
Though hard to you this journey may appear,
Grace shall be as your day.

Prayer was offered by Patriarch David McKay.

The choir sang the hymn:

O awake! my slumbering minstrel,
Let my harp forget its spell;
Say, O say, in sweetest accents,
Zion prospers, all is well.

PRESIDENT JOSEPH F. SMITH.

OPENING ADDRESS.

Large attendance gratifying.—Temporal salvation desirable, as well as the spiritual.—Members of Church should make homes in localities approved by presiding authorities.—Thoroughness in farming commendable.—Home industries insufficiently

supported.—The principles of Mormonism incite to righteousness.—Use of tobacco and intoxicants denounced.—Wisdom exercised in expenditure of tithing.

I must confess that I do not feel adequate to the task of speaking to you this morning, but I hope the good Spirit from the Lord may rest upon us, not only during the time I may occupy but throughout the entire meeting, and, indeed, throughout the sessions of this conference. I feel in my heart to say to this vast congregation, God bless you and pour out His Holy Spirit upon you. May He reward you, by its rich outpouring, for your presence here, which indicates your faith and your desire to be present at the general conference of the Church to take part in the services and exercises thereof, and show that unity, that interest, that love and devotion to the work of the Lord, which should characterize the lives and acts of every member of the Church. It is almost marvelous, considering the condition of the weather, to see such a vast congregation as is assembled here today at the opening session of our conference; and, again, from my heart, I thank you for your attendance, and for the interest you feel in the work of the Lord in which we are all engaged. I feel, in my soul, that those who have come, sparing the time and the means necessary to attend the conference here, will not go away at the conclusion of our meetings either barren or unfruitful, for I believe the Lord will bless you and pour out His Spirit upon you in abundance.

I take it for granted that the vast majority of those assembled here today are members of the Church of

Jesus Christ of Latter-day Saints in good standing, and I would that this might be said of every soul that is present; for it is my belief that there is no greater honor, nor can there be any greater blessing obtained by man in this world, or in the world to come, than to be members in the Church of Christ in good fellowship with Him.

There are one or two matters that have rested upon my mind of late. While there are many things that might be spoken of here today, or at least hinted at, or simply mentioned, they will be more fully spoken of, unquestionably, by those who shall occupy the stand during our conference. But one thing has seemed to impress itself very strongly upon my mind, and I desire to say a few words in relation to it. It may be considered a secular matter, but to me it is both spiritual and temporal. I do not think it would be possible for me to appreciate, very highly, that sort of salvation that is only spiritual. I desire to see, and to witness, and to embrace the religion that is both temporal and spiritual, and to participate in and enjoy the salvation that is both temporal and spiritual. The matter that I refer to is home-building and the providing of places to dwell for the children of the Latter-day Saints.

We have witnessed a disposition, among some of our people, to want to draw off and go away, almost limitless distances away from the body of the Church—a disposition to scatter abroad, rather than to gather together, and a tendency of our children to go away from their homes, to seek homes for themselves somewhere else, in some other state, or territory, or country,

away off from their parental homes. Now, it appears to me that there are almost limitless opportunities and advantages yet to be utilized, not only here in the state of Utah but in the near-by or adjoining states, where our young people may find lands and build homes for themselves without wandering away off into South America, or into Southern Mexico, or into any other foreign country. It is being demonstrated that there are within our reach, under our very eyes, large tracts of country that only needed either co-operation of labor or capital to bring it under cultivation and to render it susceptible to building homes, and towns, and villages. It is, in my judgment, wise, prudent and proper for our young people to try to secure for themselves lands as near to their homes as possible, near the homes of their parents, and as closely associated as possible with the communities of the Church, that they may have the advantages of Sunday Schools, improvement associations, primary associations; in other words, that they may have the advantages of Church organizations for the benefit of their children, as well as for their own benefit. While they are thus reaping the benefits and blessings of these privileges at home, they are building up this country instead of leaving it to the stranger, to come here and build it up,—and, perhaps, a class of strangers that we could not affiliate with, or who could not affiliate with us. There are classes of people we know of in the world who are not, or at least have not proven themselves to be up-to-date, desirable neighbors and pleasant associates; but they, this class, are seeking dwelling places, seeking op-

portunities, both in our country and elsewhere, and it is just as well that our own people—our own boys and girls should build up among us as for the stranger to come from abroad, from distant countries to occupy the land instead of them. I want to say to this congregation that we have not approved, and we do not approve of this disposition that has manifested itself, to some extent, on the part of some of our brethren, to go away off into some distant country where neither life, nor liberty, nor property is safe. We would rather see our people operate together, and help to build up and develop this country so long as there is room for us to dwell. When the necessity comes, for us to colonize, we may do it in some organized way by which, in the doing of it, all concerned may obtain the best and greatest advantages and reap the greatest benefit to themselves.

Now, I want it understood that I do not hold to the idea that one little state, perhaps, is going to be sufficiently large to accommodate all the Latter-day Saints, or that the Church of Jesus Christ will of necessity be confined within small limits. I do not view it in this way; but I wish it understood that when it becomes necessary for the Latter-day Saints to colonize in distant lands, or away from the body of the Church, that it is best to do it under the sanction, approval and counsel of the presiding authorities of the Church and of leading men who have experience and the welfare of the people at heart, who can direct their energies and their course, and help them to colonize, where it is necessary for them to colonize and build homes. Briefly stating it, in my opinion it is proper, it is wis-

GENERAL CONFERENCE.

dom, indeed, I think it is, a necessity for the Latter-day Saints to take every advantage they possibly can to secure homes for themselves in Utah, in Idaho, in Wyoming and Colorado, in the adjoining states here, and in our own country—in our blessed America—under our grand and glorious government, where life, property and the liberties of men may be protected and not jeopardized by mob-violence, by revolutions, or by any sort of disruption that so often occurs in some of our neighboring countries, of course I commend and approve of our colonies, formed by authority and guidance of the Church in Northern Mexico and in Canada, and recommend them to home-seekers who desire to go there.

In connection with this matter, I think it is wisdom for us, as agriculturists, to study agriculture and to become able to produce out of an acre of ground as much as the "heathen Chinee" or as much as any other people can produce from the same ground. I do not see why we cannot learn to cultivate the soil as intelligently and as profitably as any other class of people in the world; and yet it is a well known fact that up to the present we have not devoted that attention, care, thoughtfulness, or that intelligence to agriculture in our country that we should have done and that we are now learning to do, by the aid of schools where men who desire to follow agriculture may learn the nature of the soil and all the other conditions necessary to produce the largest results for their labor.

Now another thing. The thought has prevailed in olden time that it was proper, and an effort used to be made, to get our people, every-

where, to co-operate together, to combine their energies and their little means in the establishment of home industries that will give employment to themselves and to their children, and will be productive not only of those things that are needful for us in our homes and country, but that will be a source of revenue to us by transportation. To-day we have allowed this home industry spirit almost to perish from amongst us, and that spirit of loyalty which impels a man or woman to sustain home industry by their patronage is almost a thing of the past. We do not witness that same loyalty among the people to patronize home industries and institutions that are established by ourselves or our communities, intended for the building up of the country and for the production of those things that are needful to society. We do not exhibit that spirit of loyalty towards these things that we should do. In my opinion, there are too many of us that would rather go to a "Cheap John" establishment and buy shoddy—because we could get it a few pence less per yard—than to go to a home producing establishment and buy cloth that is all wool and a yard wide, and that will wear and pay the price for it. It is a short-sighted idea and policy for us to patronize foreign capital, foreign labor, when we can produce the same articles, in a better condition and class, at home by our own labor, giving ourselves employment, and thereby build up our country, and preserve our money at home.

These things will, no doubt, be referred to, more or less, by the brethren who shall speak during the conference, and they may dwell

upon these matters at greater length.

I desire to say that Mormonism, as it is called, is still, as always, nothing more and nothing less than the power of God unto salvation, unto every soul that will receive it honestly and will obey it. I say to you, my brethren, sisters, and friends, that all Latter-day Saints, wherever you find them, provided they are true to their name, to their calling and to their understanding of the Gospel, are people who stand for truth and for honor, for virtue and for purity of life, for honesty in business and in religion, people who stand for God and for His righteousness, for God's truth and His work in the earth, which aims for the salvation of the children of men, for their salvation from the evils of the world, from the pernicious habits of wicked men and from all those things that degrade, dishonor or destroy; or tend to lessen the vitality, and life, the honor, and godliness among the people of the earth. I love the Gospel today more than I ever did before in all my life. I believe more firmly—if such a thing can be possible—in the divine mission of Christ and in the divine mission of the Prophet Joseph Smith than ever before. I feel in every fiber of my being, that they have been sent of God, that they have laid the foundations for life everlasting to the world. I believe that Christ is, indeed, the Redeemer from sin and death, and the only door that has ever been opened, to my understanding at least, whereby man may live again after he has died. I believe in these principles, I have received them, I have accepted of them in my soul, and I feel that they are

true. I know that they are good, for they incite men to deeds of honor, of virtue, of honesty, and of uprightness; they make men feel that it is their duty as well as their privilege—and it is a glorious privilege, too—to obey God and keep His commandments, that they might be worthy to meet Him and enjoy an inheritance in His kingdom, to partake of His glory and of His salvation. Let the people be united, and not divided one against another. In union we have strength, but in division and discord we become like water spilled upon the ground, that cannot be gathered up. Let the people be united in their worship of God, united in their faith, united in their love of all that is good, noble and godlike, united one with another in helping to establish the standard of peace and righteousness in the earth, that all men may come to it and partake of its blessings and glory. Let your light so shine that the world may see it and be constrained to glorify God therefor.

I feel, again, in my heart to bless you, and I pray that we may have power given to us, one and all, to stand in the truth—firm and faithful, unbending and unyielding to any of the things to the contrary that come from the outside. Let us attend to our prayers. Do not forget that the Lord Almighty has said, "I will be inquired of by you," and, "he that seeketh me early shall find me." The Lord has made it obligatory upon us to seek after Him, to have prayerful hearts, and spirits, that we may supplicate the Lord, if for nothing more, than to acknowledge to Him that we feel we are His children, and believe in His word and in the promises that

He has made to us. While He may have blest us with all the temporal blessings that are necessary for our happiness and well-being, and we need not ask Him for food, for clothing, nor for houses, or where to lay our heads,—we can at the same time acknowledge to the Lord our gratitude that He has so overruled all things, so provided for us and opened our way, that we have been able to obtain all these things and surround ourselves with the temporal blessings of life. Surely the Lord has been very merciful and very providential to us, up to this time, with reference to all these things.

Another requirement that I wish to mention is that the parents in Zion will be held responsible for the acts of their children, not only until they become eight years old but, perhaps, throughout all the lives of their children, provided they have neglected their duty to their children while they were under their care and guidance, and the parents were responsible for them. One thing I deplore, and that is the fact that I can scarcely go onto the street or side-walk but I see one to a dozen or more boys in their 'teens—with pipes of tobacco in their mouths, puffing away in the open. When I see them, I think, Oh! what a pity, oh! what a shame! How foolish, how imbecile, how useless, and how injurious is this practice to the youth of the people. I deplore the sight of it wherever I see it; I want to tell those present, who are in the habit of using these things, that when you meet me in the street with a pipe, cigarette, or a cigar in your mouths, please do not recognize me—go right by, and I will do the same. I never did

like to bow to a nasty, old, stinking pipe, nor to take my hat off to it. (Laughter.) I deplore the habit that many of the youth of this city, many of the youth of this state, aye and of everywhere—not only in this state but everywhere else—falling into this pernicious, useless, and injurious habit,—costly, too, and no return; it is simply an outlay for injury. I think it would be quite as manly if they would take directly to the use of opium, and use it until they killed themselves quickly. It would be sooner over with to do that than to take the slower means of reaching death by sucking a pipe, cigarette, or something of that kind. Again, respecting intoxication, I want to say to you that we deplore the existence of this evil in any community, anywhere; and we deplore the fact that it may, possibly, be said—I do not say it is so, but I deplore the fact that it may be said that some of the members of the Church are patrons of saloons. I would to God it could not be said in truth, and I hope the time will come when no man in the Church of Jesus Christ of Latter-day Saints will ever condescend or so humiliate himself as to enter into a saloon, or to even cross the threshold of those places of death. I hope the time will come when this can be said. I cannot see how it is possible for Latter-day Saints to claim to be members of the Church, in good standing, or expect to receive the blessings and advantages of the Gospel of Jesus Christ, while they themselves are violating some of these most precious principles of purity of life that the Lord has made manifest to us in this dispensation. Leave these poisonous and injurious things alone; live within

your means; get out of debt, and keep out of debt; do not run faster than you can go safely; be careful and cautious in what you do; advise with those who have wisdom and experience, before you leap lest you leap into the dark; and so guard yourselves, from possible evil and disadvantage, that the Lord can pour out the blessings of heaven upon you, yes "open the windows of heaven" and pour out upon you blessings, that you shall scarcely have room to contain them.

Remember the commandment of the Lord concerning the law of revenue for the Church. We are doing the best we know how, by the advice and counsel of the wisest men we have and by the inspiration, as we trust, from the Lord, in the use and employment of the means that belong to the Church of Jesus Christ of Latter-day Saints. Up to date, I do not believe there is one of the brethren connected with the management of the financial affairs of the Church, who will be or can be in the least ashamed of the course that he has taken, or of the work that he has done or consented to the doing with reference to the expenditure of the Church means. Not a dollar has been expended, so far as I have any knowledge, contrary to the laws of the Church, or contrary to that which is deemed, by the wisest men we have, to be for the best good of our cause. It is true we are building meeting-houses all over the land—that is, we are helping; we can't do it all; we are not in a position to do even half of it, but we are helping hundreds of our wards to build their meeting-houses, according to the means that we have. We expect to be able to continue to do this; but

there are a great many people in the Church whose names are recorded in a book,—some of you would be surprised, I am sure, to see that book, called the record of the non-tithe-payers. I believe that if all these members, whose names are recorded in the book as non-tithe-payers, would pay anything like an honest one-tenth of their interest annually into the bishop's storehouse, we would have means to build all the meeting houses in Zion, that it is necessary to build. We could not build them all this year, or next year, but we could build some this year, as far as the means would go; a few next year, as far as the means would go,—and so we would keep on until we would build meeting-houses and school-houses for all the Latter-day Saints in every part of the land. But we can't do it yet—there are too many non-tithe-payers. Now, whether these people do not believe in the law of tithing, or whether they are disgruntled for some other cause, or whether they are so poor they could not pay their tithing, or what may be the reason, they do not do it. I do not know the reason, but I believe that if they only knew what would be for their best good they would observe and keep that law, though they were only able to give their little mite toward it, and thus have their names at least recorded on the tithe-payers' list and record. It would be a good thing for them to do it, because of the blessing attached to the observance of the law. I repeat again that if all the Latter-day Saints would pay an honest tithing, we would have plenty of means to build all the meeting-houses that we need,—that

is, gradually, as we would have the means to do it with.

Again, the Lord God Almighty bless you. My heart is full of blessing for the Latter-day Saints. I love the man, with all my heart, who I know to be an honest, upright, true, faithful Latter-day Saint. A man of this description is one of the best citizens of any country; he is a good citizen of any city, of any county, of any state, or of any nation wherever he may be; and he is one of the *very best*. A real Latter-day Saint, is a good husband, he is a good father, he is a good neighbor, he is a good citizen, and a good man all round; and it takes a good Latter-day Saint to be a first class everything else. Again,—the Lord bless you, is my prayer, in the name of Jesus. Amen.

A baritone solo, "Fear not ye, O Israel," was rendered by Brother A. C. Crawford.

PRESIDENT JOSEPH F. SMITH.

Loving tribute to the memory of the late President John R. Winder.

I scarcely know what I could say with reference to the absence from this conference of one of the best men that it has ever been my lot to know. Of course, I cannot trust my feelings in speaking of him, but I felt that it might be thought, possibly, that I had too soon forgotten that good man who has stood by me and by others for the many long years of his life, as true and as faithful as it is possible for one man to stand with another. I have lost a father and a brother and a counselor, one in whose judgment I never failed to have implicit trust, one who was good and true in

every position in which he was placed. If anything was wanted of President John R. Winder, and he was asked to perform it, he did it, if it was in the power of man to do it. He never shrank from any duty, but was always valiant, and vigilant, and faithful in the performance of every labor that was required at his hands. He was a choice spirit, a noble soul, a wise and prudent man, just and honest both to God and to his fellow beings.

My brethren and sisters, I felt that I might at least say these few words with reference to President Winder who but recently passed away after a long illness, as I desired to at least show my love and my regard for him, and the deep regret that I feel in my heart because of the deprivation that I have suffered by his death. The Lord bless his widow and his children and his children's children to the latest generation; and may there never come a time when President John R. Winder shall not have both sons and daughters to represent him before the altar of truth and righteousness in the House of God. This is my prayer, in the name of Jesus. Amen.

PRESIDENT ANTHON H. LUND.

Prosperity, and increased membership, in Church missions.—Church organizations also prospering in Stakes of Zion.—Evidences of temporal and spiritual advancement.—Fulfilment of prophecies uttered in 1836.—Genealogical Society and Magazine should be supported.—Principles of Word of Wisdom sustained by science.

I wish to indorse, with all my heart, what the president has said in regard to Brother Winder; it was

all merited by that good man. I feel the same loss that the president expressed, and I know that you do, my brethren and sisters. I hope for myself and for you that when we shall be called hence, such good words may be spoken truly in our behalf.

I have followed with great interest the remarks of our president, and I believe we all feel that they were timely and that the Latter-day Saints should give heed to them. I am pleased to see this large congregation which is attending here this morning, in spite of the weather. It shows the love of the Saints to come to the house of the Lord and to participate in His worship.

The year that is now past has been a prosperous one to the Saints and the Church in general. Our missions abroad have prospered. In Europe Great Britain leads, with the greatest number of baptisms, and Germany follows close to the British mission, in that regard; and in all the missions they report progress. Our missionaries have labored assiduously to bring the Gospel unto their fellow-men. They are called from their homes without being furnished means, except what they have themselves, and therefore in their acceptance of the call they show their love for the Gospel. They are working unselfishly to make others acquainted with what they have received, and though they are not always received pleasantly and given a welcome, they rejoice in having the opportunity of laboring for the spread of the true Gospel revealed in our day. I feel to ask the Lord to bless our brethren the missionaries, that they may be successful in their endeavors to prove unto men that

Jesus is the Christ, the one who has redeemed us,—as our brother, A. C. Crawford, sang so beautifully just now,—and that Joseph was a prophet of the Lord, and was used as the instrument to bring back the Gospel unto men. I pray that they may be successful in bearing their testimonies unto men, that the good and the honest may hear these glad tidings which they have to present.

We are having meeting houses built or bought in a good many of the missions, respectable places where the Elders can invite men and women to come and listen to our worship and to the testimonies borne, and this has a tendency to draw the people to us.

At home our different organizations are prospering. The Priesthood movement among the quorums is successful, although there might be better hours appointed for them to meet; but all things have to be considered, and we believe that it is best as it is at present. There is nothing to hinder the priesthood in meeting the evening that has been proposed, and the quorums from being successful in developing our young people and all the members of the quorums in a knowledge of their duties and of the truth. I believe that this movement will have a great influence for good among the people in Zion. Our auxiliary organizations are doing a good work. Some of them have increased in numbers,—a few have not done so; I do not know the cause. The reports of what they are doing gives a great deal of satisfaction. The Primaries have increased considerably in numbers. The Religion Classes are also doing much good, and our brethren and sisters working in these classes are to be com-

mended for the work they are doing. We are trying to carry out in these classes the Lord's command that the parents in Zion shall teach their children to pray and to walk uprightly before the Lord. To impress the hearts of the children with this command is the object of the Religion Classes; it is to make them understand that religion means the doing of that which is the Lord's will; and we are trying to teach the children attending these classes to do and to perform such acts as shall be inspired by our holy religion. I hope that those who are engaged in this work—the superintendents, their aids and assistants, and the instructors—will continue to take an interest in these classes. Many of them have to leave their business on week days to engage in the Religion Class work, and this requires a sacrifice at their hands. I believe, however, that they will be better off for doing this, and that in fulfilling their duties in this regard, they will have more joy than they can estimate.

Our people have shown a great readiness donating their means towards erecting public institutions. Meeting houses have been and are building, and our people are doing a great deal towards this work. The Trustee-in-trust has appropriated money towards these enterprises to as great an extent as he has dared to do. This work should be encouraged. Our people are realizing the value of having meeting houses where the Sunday school children can be divided and sent into different class rooms, so as not to disturb one another in the large auditoriums. It is a remarkable thing to see how much the people

have been able to do in this direction.

The Lord has prospered His people both temporally and spiritually, and although the people have expended so much means in building meeting houses and so on, they have still increased their tithing quite a per cent over last year. It is a distinguishing mark of the living faith of the people when they pay their tithing. Those who do so will feel strengthened and blest, and feel that they can approach our Heavenly Father in greater faith when they kneel at the family altar or in their secret chamber to ask for the things they want. May the Lord bless the Saints for the fulfillment of this duty as well as the many other duties required at their hands.

In regard to the poor, I am glad I can say the Saints have shown that they do not forget them—that a great amount of means has been spent in this direction. Our fast offerings have increased considerably. This, brethren and sisters, is a duty resting upon us—to look after the poor, that they shall not suffer want. The Lord loves a liberal giver. When Jesus was upon the earth, He found there was a disposition to grow rich, to gather means, and forget the poor. So His lessons were often given to impress upon the people that they should remember the neighbor, and He gave the beautiful commandment that we should love God above all things, and our neighbor as ourselves. If we place ourselves in the condition of our poor brethren and sisters, then ask, "What would you that he should do, if your conditions and his were reversed?" and then act upon the answer, we would not neglect our duty in this regard.

Let not the cry of the widow and the fatherless, the poor and the oppressed, rise unto the ears of the Lord of Sabaoth. Look after them. Both the presiding Bishops and the Bishops in the different wards, are to be commended for the work they are doing in this direction.

I am reminded that today it is seventy-four years since the Prophet Joseph and Oliver Cowdery received a glorious vision in the Kirtland Temple and it was also on a Sunday. We did not build meeting houses in those days. This is a temple-building dispensation, and early in the rise of the Church the feeling was in the hearts of the people that they should build a temple unto the Lord. In their poverty they contributed their means and built a temple in Kirtland, and the Lord was pleased with their labors. In this temple Jesus appeared unto Joseph and Oliver; they saw Him; they received instructions from Him and listened to His blessed words. Among other things He told them that the fame of that house should go forth to all nations. That itself was a great prophecy. Who, that looked upon that little handful of people in a backwoods village, would believe that the fame of that house should go out to other nations? Why, only a few knew anything about it then, but it has been fulfilled. What was done there that day has been told in most parts of the earth, and men and women have rejoiced in reading this section of the book of Doctrine and Covenants, section 110, which gives an account of what took place there: Jesus said unto them:

"Yea, I will appear unto my servants, and speak unto them with mine own voice, if my people will keep my

commandments, and do not pollute this holy house.

"Yea, the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which my servants have been endowed in this house;

"And the fame of this house shall spread to foreign lands, and this is the beginning of the blessing which shall be poured out upon the heads of my people. Even so. Amen."

This is what Jesus told these His servants, and the words have been literally fulfilled, though looking at it in a human way there was little prospect that this could be fulfilled. I read further:

"And after this vision closed, the heavens were again open unto us, and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north."

These keys were given on that day seventy-four years ago, the keys of the gathering. Moses, the great gatherer of Israel, who took them from Egypt to the land of Canaan, held this commission from the Lord, and he came unto these men in that temple and gave them unto Joseph and Oliver. This has also a prophecy in it. There had been no gathering from foreign lands. The Gospel had not yet been sent abroad; it had been preached in only a few places, but according to the revelation to them Israel should be gathered from all parts of the earth. We have lived to see this. It took some years before they commenced to gather from abroad, but since that gathering commenced it has constantly continued. Why have we gathered here? My brethren and sisters, why did you leave your homes and all that was dear to you?

It was to do as Isaiah says, "To go up to the house of the Lord, to learn more of His ways." For this reason we have gathered, and I hope you will all remember the teachings of our president this morning, not to scatter, not to go to other lands. Here is the place where the Saints should gather, where they can meet together and go into the temples of the Lord and learn more of His ways and do work for those that look to them to have their work done, for we read in this vision:

"Elijah the Prophet, who was taken to heaven without tasting death, stood before us, and said—Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord came,

"To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse."

So Malachi prophesied, and so Elijah the fulfiller of his prophecy alludes to here, and he gave unto Joseph the keys of this work, to turn the hearts of the children to the fathers, and the hearts of the fathers to the children. Since those keys were given, what a great work has been done in this direction! Societies upon societies have sprung up to hunt for the fathers, to trace out their genealogies, and these have been printed in books by the thousands and are come-at-able by the children, so that they can trace their lives and do work for them.

I want to say here that we have a genealogical society in our midst. We have a great many books that we have gathered on this subject, and these are open to the people. However, in order that we may have means to continue to increase

our library, a fee has been charged for membership. The money that is received is not being used for salaries or wages, or to pay any one but the one who takes care of the books and the room. All the other work is being done for the love of it; so when asked to pay the membership fee you are simply asked to help increase our library, that we may be able to do more good work in this direction. A magazine is being printed in the interest of genealogy, and we would like to see the people sustain it, for I think it will be the means of doing a great deal of good to those who are seeking for their fathers.

Brethren and sisters, this beautiful section, in the Doctrine and Covenants, is worth studying. It bears the marks of divinity upon it. We know that the prophet saw what he says he saw, for the very words he heard have been fulfilled. We know that the Lord accepted that house,—that the manifestations given there were so remarkable that those who were present never forgot them. How pleased I have been to converse with members who were present. They were delighted to talk about what they saw and heard. The Lord accepted that house, and He has accepted the other houses built unto His worship.

Though they did not build meeting houses in those early days, the necessity of having such houses has been felt by the Saints, and now we rejoice that in nearly every city, town, and hamlet throughout Zion, houses of worship are found, and that the people have felt to make these houses as beautiful as any in the place, showing the reverence they have for Him whom they worship.

I see the time has passed. I want to impress upon us all to remember what the president told us: to live the lives of true Latter-day Saints, abstaining from those things that are evil for the body, for the body cannot be hurt without the spirit is hurt also. A sound body is necessary for a sound mind. In order that the Spirit of the Lord may do the most good for a person he must keep himself clean and pure in spirit and abstain from that which undermines his health—and all the things forbidden in the word of wisdom tend to undermine health. The scientists are admitting this, and the doctors will admit it, though many of them do not keep it. The word of wisdom is, indeed, a blessing of the Lord unto His people, one that will not take anything away from their pleasures, but it will give them more joy and make life more enjoyable unto them. Let us keep it; let us do our duties in every direction, and I say to every one who does this that he has chosen the way to happiness. God bless you all. Amen.

President Smith stated that an entertainment bureau had been established in the office of Elias Morris & Sons, at South Temple and Richards streets, and that those who lacked places of entertainment might report there and be supplied. Those having places to offer for lodging and boarding during conference were also invited to notify the entertainment committee.

It was announced that an overflow meeting would be held in the Assembly Hall, adjoining the Tabernacle, at 2 p. m., under the direction of Elder Orson F. Whitney.

The choir sang the anthem, "In our Redeemer's name."

Benediction was pronounced by Elder Frank Y. Taylor.

OVERFLOW MEETING.

An overflow session of the Conference was held in the Assembly Hall, adjoining the Tabernacle, at 10 a. m., Sunday, April 3rd, 1910. The services were presided over by Elder Anthony W. Ivins. Prof. O. A. Kirkham conducted the singing exercises, in which the Latter-day Saints' University Choir participated.

The choir and congregation sang the hymn:

Now let us rejoice in the day of salvation;

No longer as strangers on earth
need we roam,
Good tidings are sounding to us and
each nation,
And shortly the hour of redemption
will come.

Prayer was offered by Patriarch Joseph D. Smith.

The choir rendered the selection, "Just for today."

ELDER ANTHONY W. IVINS.

Idea that this Rocky Mountain region could not be occupied by civilized people.—Astounding change in conditions, under God's blessing.—Great increase in Church membership, and faithfulness of the Saints.—Tribute to memory of the late President John R. Winder.

We have not a very large congregation of Latter-day Saints here this morning, but I certainly feel that the Spirit of the Lord will characterize this meeting, and that

we will go forth renewed and benefited from these services, and grateful for the opportunity that we have to meet together here this morning in annual Conference.

I feel grateful for this comfortable place to which we can come, and where we are sheltered from the rigors of this spring storm, and can in comfort worship the Lord, and review, briefly, the great work which He has established in the dispensation in which we live.

I have been thinking while sitting here of the wonderful change that has come to the world, and particularly to this intermountain region, since the organization of the Church of Jesus Christ of Latter-day Saints, eighty years ago. Washington Irving wrote about that time of this rocky mountain region and I suppose he understood it better than any other man of his time, for he had before him a great mass of manuscripts made by Bonneville, Wyeth and those who accompanied the expedition which went with Lewis and Clark across the continent, and he reached his conclusions largely from the deductions of those men who had explored and become familiar with this intermountain region. After concluding the volume in which he treats of the explorations of Captain Bonneville, Washington Irving says that the "fur trade undoubtedly will in the near future be exhausted; that the great inter-mountian region is not susceptible of agricultural development; that it has but scanty resources so far as grazing facilities are concerned; that it is occupied by savage men; and that the intermingling of the blood of the trappers through marriage with Indian women will undoubtedly develop a race of men, in this intermountain region, who

will compare with the Tartars of the East."³ And he reaches the final conclusion that there might be, in the then not very distant future, developed in the rocky mountain region, a race of men living largely through plunder, whose predatory habits would make them a menace to the civilization which will exist to the east and to the west of them. These men could see possibilities of civilization on the Pacific slope. They could discern scope and possibility for the development of civilization in California, in Oregon, and of course in that district of country lying east of the Rocky Mountains. But they reached the conclusion that the facilities here in this intermountain country were not susceptible to a development which would result in the establishment of a highly civilized people.

I thought this morning how little men comprehend the possibilities of achievement when the Lord sets His hand to the accomplishment of any work. How little do they comprehend the will of the Almighty so far as it applies to this region which they called barren, and sterile, and which they looked forward to as the home of uncivilized people only. Compare that with the actual conditions of today. Civilization has been built up in all of this Rocky Mountain region, from Canada on the north to Mexico on the south. The wonderful development, cities which have been builded, schools which have been established, churches which have been erected for the worship of God, our Father—these all rose as it were before my eyes, and I said to myself, How marvelous are the works of the Lord. Let us give the credit to the Lord for it, because he brought His people here, He estab-

lished them in these valleys of the mountains. He has cared for them. He has blessed their labors. He has multiplied them, and from here the Gospel of the Lord, Jesus Christ has gone out into all the world, where it is being preached as a witness to every creature before the end shall come.

I thought how little Irving could conceive, when he wrote the words which I have quoted, that, in the life of men then living, men and women would be gathered together in this valley, to which he referred as a desert, alkali plain, here upon the borders of this great lake which Captain Bonneville was the first to explore and survey, that there would be gathered together under a roof like this a congregation of men and women in the service of the Lord. How little he was able to comprehend that here, in this valley, schools would be established which would be the equal of any schools that exist in the world. How little he thought that there would ever be here a choir composed of boys and girls, young men and young women, members of the Church of Jesus Christ of Latter-day Saints, finished, accomplished in music, representing a school that should be established on one of those storm-beaten and desolate plains. These reflections bring great satisfaction to me, because I seem to see in all these things His hand plainly manifest, in all the circumstances and conditions which surround the Latter-day Saints, and which make us comfortable here today while a storm rages without.

Not only do I thank the Lord for that, but also that we come here with peace in our souls, satisfied with the Lord. We come here understanding Him, knowing His

will, and striving, so far as He gives us power to do it, to overcome the world and bring our lives into subjection to the will of God. That is what has brought this congregation of Latter-day Saints together this morning, and that which has brought the large assembly of people together who are now in the Tabernacle. They have come here to be taught the way of the Lord, that they may learn to walk in His paths. They have come here, for a few days, to review the Lord's work, to look back over it and see whether He has "made good," to see whether His purposes are being accomplished, that they may find out through the presiding authorities of the Church as to the conditions that exist in it. I expect, in all probability, that the President of the Church is now reporting to that large congregation of people, assembled in the Tabernacle, conditions as they are in the Church of Christ in the beginning of this month of April, in the year of our Lord nineteen hundred ten. I am sure, my brethren and sisters, that if you could all be there and hear the report that the President makes, that it would bring comfort to you, it would bring satisfaction, and you would be encouraged, because you would learn that the work of the Lord is developing in the earth. You would learn that the Saints are not faltering in their faith, and you would learn that every day, every week, every month, as time passes, men and women are being converted to the Church in the world. They are putting away their sins by repenting of them and going down into the waters of baptism and having the hands of the servants of the Lord laid upon them for the reception of the Holy Ghost. Statistics

show that a greater number of baptisms are being performed by our Elders in the world than perhaps at any time in the past, at least than in 1908. Statistics show that there is a greater number of Elders abroad proclaiming the Gospel than ever before in the history of the Church. The reports of presidents of missions show that new fields are constantly being opened; that friends are being raised up to defend the truth; that the way is provided by which the Elders are sustained in the fields of labor in which they are called to preach the Gospel; that here at home the faith of the people is not faltering, for they are accomplishing more than ever before. More meeting houses are being erected; more Church schools are being established; more tithing is being paid in the Church of Jesus Christ of Latter-day Saints than ever before; and it is these things that make possible the development of the work of the Lord.

I want to say to you, my brethren and sisters, and I say it intelligently, because I know it to be the truth, that while it is a fact that the tithes and offerings and the good works of the Latter-day Saints are increasing, have increased during the past year, it is also a fact that your business in connection with tithes and offerings, the funds which you entrust to the management of the presiding authorities of the Church, has never, in the history of the Church, been more carefully and more economically administered than it is being administered at the present time. The accounts of the Church are audited by men who are not in any way connected with the disbursement of its funds, who go into every detail. There is not a detail, there is not a fund, there is

not a receipt or a disbursement in the Church which is not scrutinized by them, and which they do not thoroughly understand. This auditing committee are men of unquestioned integrity and qualifications, so far as their ability to judge in these matters is concerned; and they will tell you—probably will tell that large congregation over there, because they will make this report, I suppose, today—if not today, at some other time during the conference—they will tell you that they know of no corporation, and they are associated with many large corporations, that they know of no individual business of magnitude that is so carefully and economically handled and administered as the business of the Church of Jesus Christ of Latter-day Saints. I felt gratified when I heard them say it, and I feel, my brethren and sisters, that it is proper for you to know it.

The work of the Lord is not finished, by any means. It is only beginning. It is only in its incipiency. True, it will soon be one hundred years since the Church was organized, and that measured by the life of a man is a long time; but measured by the time which is required for the development of the purposes of the Almighty and the accomplishment of His designs in this great Latter-day work, it is, after all, but a little while. We shall continue to preach the Gospel. This burden rests upon the Latter-day Saints. This Gospel must be preached in all the world as a witness to every creature before the end shall come; and that is what we are trying to do; that is what your sons and many of your daughters are doing. They are in all parts of the world, bearing glad tidings of

great joy to the inhabitants of the earth.

We all regret that during the past year, and since we last met in General Conference, the Lord has called home one of His servants who was a member of the First Presidency of the Church. I need not extol the virtues of President Winder. I need not refer to his life and works, because Latter-day Saints all know them. They are familiar with them. I only desire to say that he has been gathered home, into the garner of the Lord, like a harvest that is fully ripened, and gone back into the presence of God His Father, whose name he has honored and magnified while he has been in the flesh, whose work he loved, and to which as a servant of the Lord he devoted his life. Throughout his long life the thought of true and devoted service to the Latter-day Saints and to the Church of Jesus Christ was ever uppermost in his mind.

It is not my purpose to prolong my remarks. I thank the Lord for His blessings to us individually and to the Church in general. I love the society and fellowship of the Latter-day Saints. My desire and my determination, with the help of the Lord, is to magnify my calling as a member of the Church of Christ, to keep the commandments of the Lord, to defend that which He has established and to oppose that against which His voice has been raised, to seek, so far as in my power lies, to overcome the world, to point out to my brethren and sisters the way by which they may overcome it, and to contend against those evils that exist, and which the Church has always had to contend against, and which the Lord has

declared have no place nor part in His everlasting work.

May the blessings of the Lord be with us while we are together here this morning, and with our brethren and sisters who are gathered in the Tabernacle, and with the Latter-day Saints who are not here, and with all the world, that the way may be opened for the accomplishment of His purposes, that His kingdom may come and His will be done upon the earth as it is done in heaven. That this condition may be hastened and a reign of righteousness be ushered in, is my sincere prayer and desire, and I ask it in the name of Jesus. Amen.

PRESIDENT SEYMOUR B. YOUNG

(Of the First Council of Seventy.)

My brethren and sisters, I have been very much interested in the remarks of Brother Ivins, and rejoice with him exceedingly that we have this opportunity to meet together in this comfortable hall, where we are sheltered from the storm, and where we can commune together in regard to the work of the Lord in which we are all deeply interested.

Early in February, 1831, the Prophet Joseph Smith and one or two of his associate brethren arrived in the town of Kirtland; a town that has become memorable on account of its associations, and because the first temple erected by the Latter-day Saints is located there. On his arrival in Kirtland, the prophet went into the store of Gilbert and Whitney, and, walking up to Mr. Whitney, who was then a member of that firm, but not

a member of the Church, he said, "Newel K. Whitney, thou art the man. You have prayed me here; now what do you want me to do?" Mr. Whitney said, "You have the advantage of me; I do not know you." The prophet smilingly replied, "I am known as the Prophet Joseph Smith." Mr. Whitney welcomed him kindly and took him home. The prophet Joseph and his wife remained domiciled with Newel K. Whitney and family during the fore part of the year. Soon after this, some of the Saints began moving farther west, into the state of Missouri; and during the latter part of 1831, the prophet himself visited that state, and also in 1832. Previous to his second visit to the state of Missouri, he lived in the town of Hiram, but moved back to Kirtland again in 1833. When the Saints were driven from Jackson county, where the center stake of Zion was designated, many of the people moved to Kirtland, from Missouri, and Kirtland became a ward of the Church, numbering one thousand five hundred souls, most of whom were young men and young women, without families. You may thus understand that the town of Kirtland in 1833 was a strong branch of the Church. In March of that year, the first stake of Zion was organized, and the first High Council in connection with the Church. The Prophet Joseph and his counselors, Sidney Rigdon and Frederick G. Williams, were the presiding officers of the stake. This implies they did not organize a presidency of the stake aside from the prophet and his counselors. The stake was well organized, having its High Council and other officers complete.

On the 14th day of February, 1835, the Quorum of the Twelve Apostles was organized, the first in this dispensation. In the months of February and March following, the first two quorums of Seventy were organized. On the 27th day of March, 1836, the Temple of the Lord was dedicated. You will realize something of the spirit of that solemn occasion by reading the dedicatorial prayer offered by the Prophet Joseph Smith, contained in the 109th section of the Book of Doctrine and Covenants. The revelation which is found in the 110th section, which was given to the Prophet a few days later, proclaims the fact that seven days after the dedication of that temple the Prophet Joseph Smith and Oliver Cowdery, beheld the Savior standing upon the breastwork of the pulpit, upon a platform of pure gold shining like amber, brighter than the noon-day sun. The Savior declared to the Prophet and to his associate that He was the Mediator with the Father for His people, from that time forth. At that time Moses came also and delivered the keys of the gathering of Israel. Also, the great Prophet Elijah, that was taken into heaven without tasting death, came in accordance with the promise of the Angel Moroni, when he informed the youthful prophet concerning the plates on which was engraved the Book of Mormon; for Moroni said that the Lord would send these great leaders of dispensations to the Prophet Joseph. Elijah delivered the keys that were to turn the hearts of the children to the fathers and the hearts of the fathers to the children. That Temple was erected without

a baptismal font, for the reason that the keys of baptism for the dead were not given by Elijah to the prophet till after its completion. Temples since that day have had placed in their basement rooms, the molten sea, or baptismal font, for the redemption of the living and the dead.

The first stake of Zion was organized in Kirtland. Now we have sixty-one stakes. We have grown a little. Assuredly there has been some increase of power among this people. The organizations were continued in Illinois, and finally, when Brigham Young reached Salt Lake Valley, after the breaking up of the people and their expulsion from their homes in the state of Illinois, a stake of Zion was organized here in Salt Lake valley in 1847-8. John Smith, the uncle of the prophet, and the presiding patriarch at that time, was ordained president of the stake, the first stake of Zion in the intermountain country. The growth of the Latter-day Saints is attributable to the fact, in my estimation, that they, at least a large majority of them, have sought with all their hearts to keep the commandments of God, and they have shown their faith by their works. In place of only one temple, and that one without a baptismal font, we have today four completed edifices of that kind, all having this wonderful preparation within their walls for the redemption of our dead kindred.

Brother Ivins alluded very feelingly to the death of President John R. Winder. From the beginning of our temple work in this city, president John R. Winder has been a leading spirit and diligent worker in the house of the Lord. In Oc-

tober, 1891, the Saints passed a resolution at their conference, moved by President Francis Marion Lyman, that the temple be completed at the April conference of 1893, or at the end of the forty years from the time of its commencement. Brother Winder was then placed in charge of that work. I speak of him now with my heart full of gratitude to my Heavenly Father that I had the pleasure of knowing him intimately, probably as much so as any man, for I say with pride and gratitude that I have been very near him as his medical adviser. You know, we get every close to men with our sympathy and love during the hours of their suffering and pain; the heart of the doctor is drawn out in love and tenderness for the sufferer. This has been my experience. Now I want to say this, that President Winder when he had the charge of completing the temple, although the foreman of the builders and the architects themselves declared it would be impossible to gather sufficient material of requisite kinds to complete it within the time named, yet it was done because President Winder stood always upon this platform, "It must be done; the temple must be finished on time for its dedication at the end of forty years." It was accomplished at the April conference of 1893, through the energy of the brethren and the Saints generally, their means being freely given for that purpose. The faith and prayers of the Latter-day Saints, and their earnest works in that direction were crowned with success. Other temples have been completed in this intermountain region, and the brethren who have the presidency of this work, the leaders in these ordi-

nances, have been energetic to that degree that millions of people in the spirit world have had the ordinance of baptism performed for them by living friends and kindred. These faithful workers, among the foremost of whom was President John R. Winder, with the brethren and sisters who form the corps of workers in each temple, have been diligent and faithful for all these years; and we may ask ourselves "What will the harvest be?" How glorious will be the welcome of President John R. Winder and others as they go into the spirit world and meet their kindred and those for whom they have worked in the temples of the Lord! You can imagine for yourselves, my brethren and sisters, occupants of a prison house, without the freedom that the Gospel brings, how they must rejoice when they learn that the ordinance of the Gospel has been performed vicariously for them, that will give them their freedom from the bonds of death, hell and the grave. We can rejoice today, my brethren and sisters, for the blessings of the Lord which have been showered upon His people. From this barren country that Emerson pronounced unfit for white man to live in, gardens and orchards have sprung up as if by magic, and the Lord has sent the early and the later rains for the benefit of His children. Daniel Webster, who was a great statesman as you well remember, asked, "For what purpose does the president of the United States purchase the Louisiana District, including this great western and intermountain region, what is his aim and object, I cannot fathom. It is a country of rock and sagebrush plains, where nothing that is food

for man can grow, and inhabited by lizards and poisonous reptiles, and the wildest kind of untamable savages." But the Lord led His servants here, Brigham Young and his pioneer band, and indicated to him that here he would find a refuge for His people. The refuge was found, and in this valley of the Great Salt Lake, a successful colony and community of living working people was established. The thrift and industry of the Latter-day Saints have been manifested from the first by the results attained in this once sterile country, in causing it to blossom and become fruitful.

As I remarked in the beginning of my conversation this morning, in Kirtland we had one stake of Zion; today we have sixty-one. That is some growth, and there is some advancement. Today, as Brother Ivins truly said, we are beginning to rank with people who are known to be foremost as educators. Our schools rank very high in the records of the United States; we are among the five most advanced states of the Union in literacy, away up among the leaders, although we are but a youthful state.

The Church today is approaching its eightieth birthday, which will be on the 6th of this month. We can realize my brethren and sisters, that the Lord has been very kind to His children. Not only have the Latter-day Saints been benefited by the redemption of this intermountain country, but all people of the Union and of other countries are looking toward this great region of the west as a safe place for homes and investment. Many visitors come to our cities, and es-

pecially this great city, and are favorably impressed and more are coming. Many of the people in the East are looking to the West, to these once arid plains and valleys.

I rejoice with you today, because I know the principles of the Gospel which we have received are true. I know that the Prophet Joseph Smith was inspired by the Spirit of the Lord to organize this Church, and to organize the quorums of the Priesthood, and that Brigham Young and those who have succeeded the Prophet Joseph have been inspired to gather the people to this land of Zion, and we are here rejoicing this day in general conference because of the blessings of the Lord unto us.

May we be faithful and true, and always have a living testimony within our hearts of the truth of this great work, is my prayer in the name of Jesus. Amen.

The young ladies of the L. D. S. U. choir sang the hymn entitled, "This is the Sabbath morn."

ELDER RULON S. WELLS.

(Of the First Council of Seventy.)

I believe that the Latter-day Saints here present must feel with me a certain amount of pride in listening to the voices of these Latter-day Saints' University students, who are rendering such beautiful music to us here this morning. A good deal has been said this morning in regard to the educational status of the Latter-day Saints. We have here now an object lesson, these young men and young women, members of the Latter-day

Saints' University in this city, pursuing their studies there, also receiving instruction in the divine art of music, under the able leadership of Brother Kirkham. I am sure that we must feel proud of these our young brethren and sisters and what they are accomplishing in an educational way. I regard music as a part of their education, and the ability they have shown is a result of their application. I believe that it is the destiny of this people to become the leaders in education, in knowledge, in understanding and in all those accomplishments which go to make the perfect man and the perfect woman. Every acquirement in these lines helps to polish the young lady or young gentleman to give to them an air of culture and improvement that is completely in harmony with the great work of the Lord in which we are all engaged.

If there is anything that this work stands for it is for enlightenment, for education, for improvement, and the accomplishment of the great ends for which this Church has been set up, organized and established, for after all our mission upon this earth is one of education. We are, so to speak, attending school, fitting and qualifying ourselves for a habitation in the realms above, in the presence of our eternal Father, whose glory is sometimes referred to as being intelligence. Intelligence is the glory of God. It is by reason of His great intelligence and knowledge that He is able to manifest such power, for knowledge is power. We have organizations that are particularly adapted to the youth of Zion, not only in our Church schools, that are doing so much in

that line and are accomplishing such a great work, but also in the various organizations for our young people, the young men's and the young ladies' Mutual Improvement Associations, our Sabbath Schools, Primary associations and Religion classes.

Sometimes people in the world imagine that the study of religion is not particularly an intellectual attainment, and that men and women can be religious and keep moral without any particular amount of intellectual pursuit or application. But I wish to call attention to the fact, which seems to me to be self-evident, that it requires intelligence to be good, to be moral, to be virtuous, and to be honest. It is a mistaken idea some people have, that they prefer—for they say they prefer—to bring their sons up into some occupation that will require a great amount of mental application. They would like to have their sons become good lawyers or physicians; but when it comes to following religion, why anybody can follow that, as it does not require any particular amount of intellect or knowledge to be an upright man. That, think they, is something that can be turned over to weaker minds. But I wish to call attention to the fact, that the greatest amount of intellectual energy is necessary to overcome evil in all its various forms as it presents itself to mankind in general. I wonder how many there are who have resolved in their own mind "I will do no evil, I will think no evil, I will resist all that is wrong and try to do only that which is good." In other words, how many are there who are trying to follow the injunction of the Lord Jesus Christ when he said, "Be perfect even as

your Father in heaven is perfect." If we have resolved this in our minds and determined that we are going to try to live that kind of a life, have we not learned, and found out to our own satisfaction, that it requires intellectual effort for us to do so? To govern the mind, the desires of the heart, require the greatest amount of intellectual power. To resolve in our minds that we are going to try, is the biggest step in that direction. What are our intentions? It has been said by some one that "hell is paved with good intentions." I do not believe one word of it, I regard that as a false aphorism. Hell is not paved with good intentions; it would be more appropriate to say it is paved with evil intentions. It may be true that some people have particularly good intentions at times, and fail to carry them out; but I believe that the most difficulty is in our failure to have good intentions. I believe this, that anyone with good intentions will never be found doing anything very wrong. If we can control our thoughts or our minds, if we can control our thinking, our intentions and our purposes, I believe that our deeds will take care of themselves. But we want to get the reins and hold them, that we may control the thinking of our minds; that is intellectual energy, and it requires a vast amount of it. There is no undertaking so vast and so great as the obtaining of this self-control, and it is all a part of our religion. The Gospel takes hold of us exactly in this way, or it should do so.

Fundamental in the Church of Jesus Christ, is the principle of faith. We must have faith in God, and plead with Him for His as-

sistance, for the companionship of His Holy Spirit. Fundamental, also, in our Church, is the great principle of repentance from sin. Without it we cannot improve. It is the application of this principle that is going to help us to cleanse ourselves from sin. The resisting of evil is exercised by us every day, if we are leading the lives of Latter-day Saints. Opportunity to exert these powers is afforded to us every day of our lives. We should indulge only in pure thoughts; do we endeavor at all times to reject the evil ones that are constantly presenting themselves to us? If we do, we have something to accomplish, something that requires our greatest effort. It requires a superior quality of spirit and intelligence for us to combat the evils of the world, not only as it applies to communities at large, but as individuals, fighting the great fight, cleansing and purifying ourselves from all evil. That is what repentance will do for us. But it necessitates constant and daily application, something that we have got to do every day of our lives. If we are imbued with this kind of a spirit, when we arise in the morning the first thought will be "Today I will keep myself clean and unspotted from the world; I will do no evil; I will resist every evil that presents itself to my mind that it may find no resting place within me." Someone has said—I do not know who it was—that "we cannot prevent the birds from flying over our heads, but we can prevent them from building nests in our hair." Sometimes I think that we can, to a certain extent, prevent them from flying over our heads. A short time ago I was in the city of Los Angeles, and

while there I visited a pigeon farm, owned by one of our people who formerly lived in Sanpete county. Nearly all the visitors who go to Los Angeles make it a point to visit this pigeon farm, for it is possibly the largest pigeon farm in the world. The brother showed us his pigeons, numbering 125,000. It is only a small farm as far as the area is concerned. There were housed there, as stated, 125,000 pigeons. There is a little creek running through his farm, and a little green growing on either side of it, and these pigeons fly all around on this particular farm, but it was noticeable that none of them left the boundaries of the farm. On the right and on the left were garden patches with green garden stuff, vegetables growing in the garden, and houses were all around. You would naturally think that these pigeons would fly over and devour these green vegetables, that they would go over on to the houses of the neighbors and rest upon the roofs. But no, they all remained on that farm. We asked Brother Johnson—I think that is his name—how it was. He said they never leave the farm. "When I first started business here they began to go on the neighboring farm, but I went out with a shotgun and I fired off a few shots and they went back, and," he says, "I never had any trouble since." Now, my brethren and sisters, if we fire a few shots at the evil thoughts and evil desires which sometimes present themselves to us, and set ourselves against them, we can prevent them from flying over our heads. We want to endeavor in every way to avoid evil thinking, because out of an evil thought comes an evil deed; and if

we will take care of this part I think that the deeds will take care of themselves.

I rejoice in the Gospel of repentance, because I know that it has within it the power of God unto salvation; and I know that it is necessary for us to make individual efforts to control the thinking powers of our minds, to control those elements of our nature that require our purification to fit and qualify us to dwell in the presence of God. That is the part of our salvation that is left to us. Through the grace of God we will be redeemed from the dead. Through the grace of God we will be relieved from the consequences of evil, not only from the original transgression of our first parents in the Garden of Eden, but also of all our own personal acts and shortcomings, provided we will practice this great Gospel of repentance from sin, and bring unto the Lord a broken heart and a contrite spirit, and manifest in our daily lives that we are determined to lead that perfect life and to resist evil in all of its forms, no matter how it may present itself to us. May the Lord of heaven help us to go on and on until finally we shall gain the victory, which is my prayer in the name of Jesus Christ. Amen.

ELDER CHARLES H. HART.

(Of the First Council of Seventy.)

I rejoice with you, my brethren and sisters, in having the opportunity this morning of listening to the remarks and testimonies of the brethren who have preceded me, and of listening to the sweet sing-

ing of our college choir, and of taking part in these meetings connected with the eightieth anniversary of the organization of the Church. Prof. Geo. Trumbull Ladd, professor of moral philosophy and metaphysics of Yale University, in the introductory preface of a recent work on Mormonism, makes the statement that "the rise and growth of Mormonism is one of the most remarkable phenomena of the nineteenth century," and that "it is deserving of thorough investigation whether the investigation be conducted from the point of view of the sociologist, the psychologist or the student of politics or of religion." Mormonism has been investigated, not only by those who are its friends and adherents, but also by those who have sought to find some satisfactory explanation of its origin other than the true one that it is of divine founding. Thus far, these counter theories or efforts to account for the introduction of Mormonism upon some hypothesis other than the one given by Joseph Smith, have not received any considerable number of adherents to any particular theory. There was the Spaulding theory, and that has been so thoroughly exploded that you can scarcely find any one, I apprehend, in this enlightened age who thinks the Spaulding theory satisfactorily accounts for the Book of Mormon and Mormonism.

Then there is the theory that Sidney Rigdon was the author of the Book of Mormon, and the real genius and founder of Mormonism; and that, I suppose, has also very few adherents. Of course we Latter-day Saints know that as a matter of fact Sidney Rigdon had nothing to do with the origin of Mor-

monism, had no knowledge of it, and never met the Prophet or his followers until after the Book of Mormon had been published.

Some one suggested that the success of early Mormonism was due to choice of men, that "as Harris had supplied the money, so Pratt supplied the eloquence, and Rigdon the brains," but no one believes such nonsense. The antithesis, though somewhat striking, receives the scoff of the investigator who realizes that Joseph Smith was a power, had established this work, and was directing it with a master hand, before making the acquaintance of Rigdon or the Pratts.

I believe that the world is coming today to realize as never before the sincerity of the direct witnesses to the Book of Mormon. Truths are established either by direct or circumstantial evidence. It is no light task to fabricate or formulate a false theory, or a falsehood, and successfully palm it off as the truth. My reading of the history of human experience in this respect teaches me that it is a very difficult thing to fabricate even the smallest item and have it established as the truth; that it is even difficult to forge so much as a downward stroke of the pen or add a syllable to a word; for the reason that they do not conform to the truth, and are not in harmony with things as they exist. And so it would have been an impossibility for Joseph Smith, the Prophet to have acted a false and fictitious part for nearly a quarter of a century without his fellowmen being able to detect the imposture. As a recent illustration of the difficulty of a person palming off falsehood successfully upon the people for any considerable length of time, take the case of Dr. Frederick A. Cook. No

doubt Dr. Cook thought it would be an easy matter to put forth the false statement that he had been to the north pole, and have it believed. It would not be expected that he would erect a monument at the north pole; a monument of rock, if you please, such as our surveyors sometimes place upon the summit of mountain tops which they scale. It would not be expected that he would leave any record there that other explorers might afterwards find to prove beyond all doubt that he had been there. It would not be expected that he would leave a trail in the snow or ice, that others might trace. And so Dr. Cook thought it would be an easy matter to mislead the world as to where he had traveled. Even the two representatives of a half-civilized race who were with him would not be able to determine, with any degree of certainty, how far north he went. They were not sufficiently acquainted with astronomy or astronomical observations to know just how far they had traveled or what ground they had covered. So no doubt he thought it would be an easy matter to deceive the public in that respect. But he was not able to deceive the one board of learned men in the north country to whom he presented the evidences of his trip; much less could he deceive the entire public.

Mormonism has been before the world now for these eighty years, and thus far, as expressed by Ridpath, the historian, in his history of the world, "It has never succumbed to the force of logic nor to the logic of force." And today, men investigating it realize the sincerity of the direct witnesses to the founding of Mormonism. They know that the three witnesses would not have remained true to their testimony if it

had been based upon fraud or collusion with the prophet, just as they know that the prophet would not have dared to break with the witnesses and expel them from the Church for their failure to live up to the strict requirements and discipline of the Church, if there had been any collusion between the witnesses and himself. And so with the eight witnesses. There were enough of them who failed to live according to the rigid discipline of the Church and who were disfellowshipped to demonstrate that there was no collusion between them and the prophet. A chance acquaintance of mine, in Idaho, had a theory with reference to our missionary system, and why thousands of our young men, at the call of the Church, would go upon missions. He thought they had been hypnotized. I soon convinced him of his error. You may examine so-called Mormonism in the light of mesmerism, hypnotism, or any other form of psychological phenomena, and still you will find no satisfactory explanation of Mormonism except that given by the Prophet Joseph Smith. In recent times Mormonism is being investigated from the point of view of the psychologist. We welcome such study as we have welcomed every other attempt to scrutinize and investigate to the fullest the claims of Mormonism.

In addition to the testimony of the three and of the eight witnesses, we have an overwhelming array of circumstantial evidence in favor of the divine founding of Mormonism. We have the fact that the Book of Mormon and the Doctrine and Covenants and the organization of the Church dovetail with all truth, are in harmony with the Jewish scrip-

tures, with the learning and revelations of the past; and the fact that the Book of Mormon is in harmony with the archaeology of the American continent, with the philology and the ethnology and all the other ologies that have any connection with these matters. All these sciences corroborate and dovetail and unite in support of the claim of the Book of Mormon to be a true history. It is useless to attempt to explain away the testimony of the dozen or more men, direct witnesses to the Book of Mormon, upon any of these modern hypotheses, because not one of these theories can be pursued satisfactorily for any length of time without disclosing the futility and the weakness of the same to account for the phenomena connected with the growth and establishment of our Church.

I rejoice with you in the splendid growth that Mormonism has achieved in the few years of its existence, the largest part of that history being within the easy remembrance of the largest part of this audience. During this time it has grown from a Church composed of six individuals to an organization of 400,000 or more members. And if in the next eighty years there is a corresponding ratio of increase in membership in the Church, what a power Mormonism will be in the world. It is today a leaven that is working upon the lump of humanity. The doctrines of Mormonism of yesterday that were unpopular are becoming the popular doctrines of religious creeds today; and gradually the truth is being established, and truth and knowledge are being extended upon the face of the earth and established in the hearts and minds of the children of our Father.

May the Lord bless us, my brethren and sisters, and enable us to be true and steadfast in this work, I ask in the name of Jesus. Amen.

The choir sang the sacred chorus, "The Great Crusaders."

Benediction was pronounced by Elder Hyrum Bennion.

AFTERNOON SESSION.

Conference was resumed at 2 p.m., in the Tabernacle.

President Joseph F. Smith called the congregation to order.

The choir sang the hymn:

Onward, Christian soldiers!
Marching as to war,
With the cross of Jesus
Going on before.

Prayer was offered by Elder William McLachlan.

The choir sang the anthem, "God is our refuge and strength."

PRESIDENT FRANCIS M. LYMAN

Facilities for prosperity, and plenty of room in Utah.—Urgent need for experienced missionaries.—All Saints entitled to testimony that this work is of God.—Works manifest the measure of faith. Splendid effects produced by good examples.—Education in self-control.

I appreciate, as a very great privilege, this opportunity of meeting with such a large congregation of Latter-day Saints and, possibly, with some of our friends and neighbors who are not Latter-day Saints.

We had a very profitable meeting this morning, and the key-note was given to us in regard to the building up of our state and of the sections of country already occu-

pied by the Latter-day Saints. I have felt, for a long time, the necessity of advising our brethren and sisters to stay at home, to stay in our state of Utah and in other nearby sections that have been selected for the gathering of the Latter-day Saints, where stakes have been organized, and where wards, in great numbers, have been established. It is not a good thing for us to have the spirit of wandering from one state to another, or from one stake to another, or from one ward to another. It occurs, occasionally, that moves are necessary, but as a rule it is better to stay settled and established, developing our farms and our business affairs, establishing homes, and becoming solid, stable citizens of our common country. I believe it is a bad habit that the brethren sometimes get into, of moving about, roaming about and losing their standing and fellowship in the Church, and making new acquaintances instead of remaining settled and fixed in the country—especially, as suggested by the President, this morning, in our own country. Utah is not yet thickly populated. There isn't a city, nor a county, in the state, that I think of at the present time, that is thickly populated. There is plenty of room in our state—in Salt Lake valley, Weber valley, Utah valley, Juab, Sanpete, Millard, Beaver, Iron, and all the southern part of the state, as well as in the northern part.

Everywhere, there is plenty of room in Utah, but it is rapidly filling up with our friends and neighbors from abroad, and it will be well for us, my brethren and sisters, to heed the counsel given this morning to stay at home and locate, that

we may occupy this land and develop the resources of our country. We do not need to go abroad for mining facilities; we do not need to go abroad for coal mining, gold mining, silver mining, lead mining, or copper mining. We have as fine prospects and as profitable opportunities in this state as can be found in any of our neighboring states. Every little while there are openings and opportunities in agricultural lines; new sections are being opened, and the water is being better controlled. I think I shall be perfectly safe in saying that for the future our great work will be to take care of the water that we have and utilize it properly, so the lands of our state will be suitably irrigated. There is plenty of moisture; the country is desirable, and it is fruitful, and if it is not occupied by the Latter-day Saints, it will be occupied by our friends who are not Latter-day Saints, because it is inviting. All the measures and points of superiority in our state are being appreciated and our friends are coming in with their capital. We do not object to their coming; we have no objection to that, but we want to stay ourselves and share with them the good things of which these mountain valleys are so fruitful.

We want to stay at home. Our mission carries us abroad a great deal to preach the Gospel, but we will find an ample field for preaching the Gospel right here at home, for those who are not able to go abroad. We have in the field, now, an army of a couple of thousand men, or more, and we expect to keep that army up to that standard—the standing army of the Church of Jesus Christ. We want to keep

it up to two thousand men, or near that, and possibly increase it as we can. As we listen to the reports of the presidents of missions, when they come to see us twice a year, at least the presidents of missions in the United States, we discover that they all want more missionaries. There is no section of the country that is satisfied. They are all calling for more brethren: We want more German speakers; we want more Scandinavian Elders, or those who speak the language of that country; and Elders who speak Dutch, French, and Spanish can be used to good advantage. We are in need of a great deal of help, and I thought of this matter when I looked over the congregation, this morning, and saw such a large percentage of brethren. I do not think I have ever seen the congregation so well supplied with men as this morning. Whether the storm kept some of the sisters away, or not, I cannot say, but at any rate the brethren braved the storm and seemed to be here in very great numbers. I want to ask my brethren, with whom I am particularly interested, the Seventies to prepare for this work. We want you ready for missionary work. We want the Bishops to supply us with plenty of Seventies, for the Seventies are at their service, ready to be called upon. We want our brethren, particularly the Seventies, to be out of debt and in condition to preach the Gospel. We are in great need of experienced and trained men. The brethren complain that they are getting too large percentage of the young men, who have never been in the missionary field before, young men as young as twenty, and under twenty, years of age, and from that

to twenty-five, who have had no training at all, except what they have had at home. We would ask the Bishops and presiding brethren that when requisition is made for ten, twenty, thirty, or forty men, you send us at least one-third of trained, experienced and tried men. Unless you do this, our presidents of missions will not be satisfied. We want to see the time when the field will be pretty well occupied with men who are seventies, who are consecrated and dedicated to this calling and ministry, having had training, so they may go out into the world representing the Lord, being His witnesses—men who know the Lord lives, for every Seventy who has done his duty fairly well is entitled to that testimony; so is every Elder and every High Priest entitled to that same testimony, to know that God lives, to know that Jesus is the Christ, that He lives, and that He is the Redeemer of the world. All Latter-day Saints are entitled to this testimony and witness.

If there be doubts or misgivings in the hearts of any of the Latter-day Saints, in regard to the truth of the Gospel as revealed through the Prophet Joseph Smith, I would like to say that it is our own fault. That would be evidence that we had not quite done the will of the Lord, for all who do the will of the Lord, we understand, will know of the doctrine. They will not only know of the doctrine, but they will know of the divinity of the Church; they will know of its authority. They will know of the Father; they will have a witness, for the Son will bear witness to them of the Father, and the Father will bear witness to them of the Son; and the Holy Ghost will bear witness, to all Saints, of

the Father and the Son. So, no Latter-day Saint ever need to be without a testimony. It has occurred at times that Elders, over conscientious, have been afraid to bear testimony that they knew the Gospel was true, that they knew the Prophet Joseph was sent of God. They have been fearful lest they might bear testimony to something that they did not know to be true. Now, all Latter-day Saints are entitled to a witness and to know, and I thought, just in connection with this, I would read one or two verses from the ninety-third section of the Doctrine and Covenants:

"Verily, thus saith the Lord, it shall come to pass that every soul who foraketh their sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am,

"And that I am the true light that lighteth every man that cometh into the world;

"And that I am in the Father, and the Father in me, and the Father and I are one."

Every Latter-day Saint is entitled to this witness and testimony. If we have not received this witness and testimony, my brethren and my sisters, I want you all to remember that the fault is ours, and not the Lord's; for every one is entitled to that witness, through faith and repentance, forsaking all sin, baptism by immersion for the remission of sins, and the reception of the Holy Ghost through the laying on of hands. Now, if any of our brethren and sisters have lived for years without really knowing, being thoroughly satisfied and thoroughly convinced, just as positive as of anything in life, that this work is of God, if they have lacked that witness and testimony it is their

fault, for it is not possible for a man to do the will of the Father and not know the doctrine. If we do His will, we shall know. We cannot avoid knowing, any more than we can avoid anything else. We know by what we see and hear and feel and taste, if our senses are involved and are convinced; and so it is with every one who has done the will of the Father. Let us, my brethren and sisters, see to it that we be not satisfied until we are so established in the Gospel, with a knowledge of the truth, that we shall be unshaken and stable—not like the wind and the waves that come and go, but serene and settled and established in our faith, so that nothing may occur to arouse questions in our hearts and minds in regard to the Gospel of the Lord Jesus, or in regard to our heavenly Father, but that we shall know that He lives, that we shall know that Jesus is the Christ, our Redeemer and Savior, and that we may realize what He has done for us. He has not made requirements of us, nor given us commandments that we are not able to keep, for it is quite possible for us to meet every requirement He has made of us; and thus we may approach the injunction that He made, that His disciples should be perfect as our Father in heaven is perfect.

No doubt, our heavenly Father, as well as the Son and the righteous who have gone before us have done their duty, and done their best. That is what is required of us. Our responsibilities are great; the requirements made of us in the world today are very exacting; though we be modest, and hesitate in standing before congregations of people, as is the case with many of our

brethren and many sisters, also, to advocate the Gospel at home and abroad, yet there is one most eloquent sermon that we are all competent to preach wherever we are, in our own homes and families, in our own neighborhoods, and abroad, and that is the sermon of correct and proper example. We can be moral, upright, true, and faithful. We can love one another; we can deal justly by one another; and we cannot please God without all these virtues are developed in us. We cannot please the Lord with any one virtue, although the Apostle Paul made this declaration that without faith it is impossible to please God. It is not possible to please the Lord with faith alone. A genuine, living faith, never goes alone; it always produces works; it moves upon intelligences, and requires them and propels them to works of righteousness. So that if Paul declares that without faith it is impossible to please God, I think I can just as safely say that without works it is impossible to please God. I may also say that without faith we will not work, and we have not worked without faith; we have labored just in proportion to the faith that we enjoy. Our works in the future will determine the measure of our faith, for if men have faith they work. If men have faith in the principle of prayer, they will pray; if in the principle of tithing, they will meet their tithing obligation; they will pay their tithing just according to the measure of their faith. That is what you and I have been doing in the past, and it is what we will do in the future, according to the measure of our faith. So will we meet that requirement, according to the measure of our faith. So will we

repent of our sins, and work righteousness, serve the Lord and honor Him, and make good use of the opportunities that He places in our way.

Not only is the field to be filled with missionaries abroad, for that seems to be the field assigned particularly to the Seventies and to the Elders—the Seventies particularly are expected to go out into the field and be traveling Elders all their lives—but the greater field, that is, the field that can be occupied by greater numbers, and always will be, is the home field. It is becoming more important by reason of the process of gathering, not only the gathering that we are doing as Latter-day Saints, but the gathering of other people into our borders, into our neighborhood, and into our nation,—for they are coming from all nations and from all peoples. They are to receive the Gospel and be taught it in the United States as well as in the outside world. They are to receive it in the states and territories, wherever the Latter-day Saints are located, and it will be carried to other parts. It is our duty to preach the Gospel. That is our chief calling—to preach the Gospel by word, to preach it by our conduct throughout our lives. Nothing is stronger, nothing is more real, or more reliable and substantial than the good example that men set in their lives.

I want to say just a word of commendation for our brethren who are at the head of our missionary work abroad, for our brethren who are at the head of our stakes of Zion and of our wards and quorums, and all the brethren and sisters who are at the head of the various associations. I believe that the

Church has never been in better condition than it is today, that we are making good progress, good headway, and that the secret of our success and improvement lies very materially in the fact that the presiding brethren and sisters lead in their good examples—not alone in their preaching and in their teaching and the like, but they are living better lives. I believe we are living better and doing better than we have ever done before. I believe more of us are sober, steady, and temperate; more of us are faithful and are struggling to set good examples before the departments that are entrusted to our care. That is my observation in my traveling, and I believe it is the observation of my brethren who travel in all the stakes of Zion. I believe the same is true of our brethren abroad, in all the missionary fields. The reins are being held fairly close and safe, and our brethren are being better trained and are more faithful. The training and schooling they have at home has its influence upon them and is preparing them for the ministry. We are in the ministry at home all the time; there is a field of labor on every hand. We need to have no trouble because we cannot go abroad. Some may be anxious to go abroad, and there is plenty of labor abroad. We will welcome all the brethren that can be furnished; we can employ all that the Bishops can send us. We can employ them all and give them plenty of opportunity abroad; and when that is done, and every man is satisfied with going into the field, we will have the greater army, the very great majority of all the priesthood and of all the people here at home, in the home missionary field.

I want to exhort my brethren and sisters—not only the Bishops and the presiding brethren and leading sisters, not only the prominent men in official positions, and those in the quorums of the priesthood,—not only them but every Latter-day Saint, is required to set a good example and preach the Gospel by example and precept. We are expected to use our tongues to talk, and we are to labor faithfully here at home, just as faithfully as though we were abroad, and our lives should be just as blameless here at home as would be possible if we were in the mission field.

Every man who has received the priesthood has a mission and a ministry to perform—from the last deacon ordained to the first man who bears the priesthood and holds the most lofty position in the Church. It is just as necessary for the deacon to be pure and upright, to perform his duty and be active in his field of labor, under the direction of the Bishop who presides over him, as it is for the brethren who stand in responsible positions in wards, and stakes, and in the presiding quorums of the Church to perform the duties devolving upon them. It will take just as good living to save one of us as it will to save the Prophet. We must serve the Lord and honor Him; we must be pure in our thoughts, in our words, in our conduct, and seek to be in communion with Him and honor Him continually. If men do that, they will have joy in this life. We will have a taste of heaven before we get there; in fact, we will have a little heaven here,—and it is a good thing to have it commence here. If we get a little taste of it here, we will have a good deal of faith in the

heaven of the future. I am pleased to say that we are surrounded with splendid material, splendid men, a splendid body of young men who are being developed and trained—those who go abroad and those who stay at home. Our organizations, our auxiliary associations, our educational institutions of higher learning, and our splendid district schools.

Great efforts are being made for the education of the people, and our opportunities are just as fine as can be found in any state surrounding us; in fact, I think we average well with the United States in that regard, and we have as fine specimens of boys and girls as can be found; they are healthful, strong, and with good constitutions. If they are but taken care of and properly trained, so that they will love literature, love to learn, love to labor—for it takes hard work and lots of it—they will become useful, upright men and women. It takes hard study and application to prepare ourselves for the work we are expected to engage in. We must learn the Lord, and be acquainted with Him; to learn His Spirit, and know the operations thereof, that we may not be deceived by men, that we may not be deceived by spirits that are abroad in the earth. The Lord is at hand, and ready to sustain us and to inspire us and qualify us for the responsibilities that rest upon us.

I thank the Lord for the conditions that prevail today—the conditions that are right and pleasing and proper in His sight. There are conditions that we regret, of course, and I suppose there will be for a long time. I presume there are conditions that the Lord has always

regretted in fallen men; and He is anxious for their salvation, as we are anxious for the salvation of our own children. But we have our agency, and, Latter-day Saints, if we examine ourselves, we will find that we have obtained the measure of faith according to the way we have devoted ourselves and exercised our agency in the service of the Lord. Our faith will grow with cultivation; our love of literature, our love of learning, our love of intelligence, wisdom, judgment, morality, and purity, will all increase with cultivation. If we live as we ought to live, for a few years, it becomes easy for us to live a proper life and to crucify the appetites that have afflicted us and caused us trouble and sorrow; and we are soon able to control our tempers, our passions, and every evil influence with which we are afflicted, and we can exercise such control that we can require ourselves to do just exactly what is right, whether other people do as they ought or not. It is the duty of Latter-day Saints to do what is right; and the right will prevail. It will prevail with individuals; it will prevail with the community; and it is found, I believe, quite generally with the majority of men and women. They love the right, they love the truth—I believe. They are not always enlightened; they do not always comprehend the truth and understand it; they are not always able to discern it and know it, but what they think is right and just and proper, I believe, prevails in the minds of the children of men. In fact, I believe that all men, as a rule, are more good than they are bad. I believe there is more good in man than there is wickedness,

more righteousness, more of the love of truth and charity, justice and mercy. I believe these virtues prevail in men quite generally; yet there are very serious vices, no doubt, among people; but, as a rule, I have faith in men, faith in humanity, and it gives me faith when I discover that the Lord has had faith in His children, and that it has been pretty well determined that not many of them shall be finally lost. We cross the track in our wandering, on our crooked way as we are traveling, but finally we will be brought back, and the Lord has declared unto us that very nearly all of His children will be saved. There are but few that will be absolutely lost, and that will go with the sons of perdition. Nearly all will be saved in some degree of glory and salvation, just according to what they have earned. That is what we shall receive finally.

The Lord has laid down His life and shed His blood and prepared the way for His people. He has done this for everybody—not for Latter-day Saints alone, but for every one of the children of God. There is not one born in the earth but what is entitled to receive and enjoy salvation, and the Lord will bless and redeem and save all that can be saved. As long as men will repent and reform and do better, the Lord will remember them; He will not forget them, and they will never be lost sight of; but, blessed are they who seek the Lord early and walk uprightly before Him. As quoted by the President, this morning: "He that seeketh me early shall find me, and shall not be forsaken." That is the word of the Lord. What a fine thing it is when the boys and girls seek the Lord

early, and where they commence in early life to serve Him regularly. It comes so natural for them when they are taught by their parents and led by the example of their parents and the spirit of the Lord. For His Spirit is conferred upon them early in life; it is about the first thing they are entitled to receive—the Spirit of the Lord, at the hands of His servants, when they start life. Jesus Himself set this example, for in His day the little children were brought to Him, and He took them in His arms and blest them, that they should have favor and fellowship with the Lord, and receive His assistance in their infancy. He arranged to have them taken care of, that Satan should never be able to carry off little children, but that they should be preserved and redeemed by His blood and offering. We must become like them; we must be led by the Spirit of the Lord; we must be entitled to forgiveness and have freedom from sin and transgression. We have a big struggle in this life, but our obligation and undertaking with the Lord has been to serve Him until the end of our mortal days. Let us try to do that, or, rather, let us do it! Let us have faith that we can do it, and then there will be no serious difficulty, for it is easier and better to be saved than it is to be damned. Of course, it is a down-hill road, I suppose, to be damned; and an up-hill road to be saved; but it is easier and better to travel up-hill than down-hill in sin and transgression. Let us serve the Lord and honor Him; let us set a good example to the world, that they may find among us the most temperate and practical people that there are to be found—in business matters, in spir-

itual matters, in Church matters. Let us preach the Gospel to the world; let us serve the Lord and live according to our professions. Let us keep the Sabbath day holy, and do all the things that He has commanded, that we may be entitled to enjoy from the Lord the gifts of the Holy Ghost. That is the exhortation that I feel to present to this great gathering of Latter-day Saints on this occasion. I believe it is good doctrine for our friends as well. The way has been prepared, and the Lord has so arranged that all who serve Him and keep His commandments shall know the doctrine. They shall see His face and know that He is. We shall all know the Father and the Son, through our devotion and faithfulness to the end of this mortal life of ours. Let me so exhort you, my brethren and sisters, and pray that God may bless and lead us gently in the ways of righteousness and truth. Let us sin no more, for it is not necessary, and it is quite possible for us to do just what is right. I trust we may do so and enjoy the outpouring of the Spirit of the Lord abundantly, in all our labors and ministry at home and throughout the world, through Jesus Christ. Amen.

Elder Horace S. Ensign, and the choir, sang, "Hosannah."

ELDER JOHN HENRY SMITH.

"Back to the farm," a cry of present importance.—Abundance of excellent farm lands in Utah and adjoining states.—Patriotism a result of life on the farm.—The farm home should be made attractive and comfortable.—The evil of drifting from place to place.

There is a Latin proverb which says, that "the gods sell everything for work." In the instructions that were given us this morning, by our brethren of the First Presidency, the impression made upon my mind was that it is their desire that the Latter-day Saints should continue to be a people esteemed and honored for their industry in the development and uplifting of the region which they occupy. Realizing the necessity that exists everywhere in the world for the maintenance of employment, the opening up of industries, the establishment and building of homes, I felt, in listening to the remarks that were made to us, that we should wisely and prudently look around upon the right hand and upon the left, in every section of the land we occupy, and ask ourselves the question: Are we maintaining the standard that was set in the early commencement of our homes in this western land? We are not only anxious in regard to this problem of the maintenance within our borders of the evidences of industry, but also the changing of the current from gathering, too largely, of the inhabitants of the land into the larger cities. It is a question that is deeply interesting thinking men everywhere within the confines of our great Republic. "Back to the farm!" is the cry that is emanating from the press, the pulpit, and from the lips of thoughtful and prudent statesmen wherever they congregate together.

The recent gathering, in the city of Chicago, of what is known as the National Farm Land Congress, presented this slogan, "Back to the Farm," with an appeal to residents in those great centers of popula-

tion to make an effort to change the feeling and sentiment that has been established in the minds of thousands, that the only place to secure a home is within the confines of some great city. Every state that was represented in that congress—and there were many of them—came and presented their claims, each showing that the particular section named was a fit and proper place to open up new homes, and secure opportunities for the establishment of men and women upon the soil. While listening to the reasonings and arguments that were made by representative men of every section of the land, I was very much pleased to hear them declare that within the confines of their states were most wonderful opportunities. Some of them stated they had come from localities where there is an abundance of rainfall to produce crops, and some from sections that possess large opportunities to secure ample water for irrigation. Some of the places were, indeed, described as veritable gardens of Eden, possessing everything that the heart could desire, as explained by the representatives of those sections of the country. The feeling and sentiment expressed was that more thought should be given to this problem of the opening up of farms, and the leading of the people to believe that the opportunities for comfort and wealth are more largely in that direction than any other within the confines of the great Republic.

We have ample opportunities within our own state of Utah, as well as the adjacent states, if we will but apply the spirit of industry and determination in working out these problems connected with the

building of new homes. People who crowd into cities and live in rented homes, who are subject to every little change in the character of their employment, and who find themselves, in a great measure, the slaves of their fellow-men, can not be fully patriotic and devoted to their country. The man who lays his foundation upon the basis of the soil, builds this home, increases its comforts, enlarges his acres, and increases the cattle, horses, and sheep necessary to stock his homestead properly, soon finds himself among the independent ones in the world. When the people of any nation shall stay by its farms, maintain and develop them along proper lines, you will find in that nation the most patriotic, devoted, and earnest men that can be found anywhere in the world. There is a saying, that any man will defend his homestead with his gun, that would not stand by a boarding house to protect it with his life.

Looking into these matters, we should weigh them thoughtfully and prudently. Nearly every man under the sound of my voice is naturally a statesman. You have had experience in the practical things of life. You have noted changes that have arisen in some of the neighborhoods with which you are acquainted. Boys have gradually drifted away; and as you look around among the homes of the people, you discover there has been little improvement in that home where, in former times, the father had established himself and made a nice little start in the world, to provide for the wants and needs of those that were dependent upon him. The boys have drifted away into other sections. The father has

remained upon the little farm, but age has come upon him, and the ability to care for it, to cultivate it and make it support himself and any that might be dependent upon him, has in great measure passed away. The fences are down; there has been no paint upon the buildings; the furnishings of the home are, in many instances, virtually broken in pieces. The spot that was sacred to the children, in their boyhood and girlhood days, no longer possesses the attraction that was there when the little home was neatly painted, and when the furnishings therein, though they may have been of a cheap character, afforded comfort, and there was a degree of independence, and the spirit of love abode within that sacred citadel.

My brethren and sisters, in the problems that confront us as a people, we should look to the maintenance and beautifying of these growing villages as the best part of our land. I recognize the fact that young men are gradually drifting away from the land, and that the homes of the older ones are lacking that attention, care and thought that should be bestowed upon them. I believe that, in most instances, these homes, under the guardianship of an active, earnest, industrious son, could be maintained, and bring to him better results than would come to him in his efforts in other places. The spirit of restlessness, concerning which the President spoke to us this morning, is very much to be regretted. I have found men in Mexico; I have seen them subsequently in Arizona; then I have met them in Colorado; I have been in their companionship in Wyoming; and I have found them with their teams beyond the borders

in Canada. I have known them to leave Canada, afterward, and I have seen them in Oregon. A little later I have found them in northern California; and later you would find them again on the borders of Mexico, in Arizona, wending their way back into that southern land. As suggested in the remarks of our President, this restless spirit, this feeling and sentiment should be discouraged, and we should restrain ourselves from this species of action. His remarks should make the deepest impression upon our minds.

To the east of us, on the borders of Green River, is a section of country as good as can be found anywhere in the world. It has ample water, and after a few years of toil, sacrifice and struggle, the men who shall establish themselves there will find that they are in the line of independence. To the south, to the north, to the west, and to the east of us are sections of country which, if properly developed and cultivated, would soon make the men and women thus engaged independent in every sense of the word.

My brothers and my sisters, I plead with you to keep in view this thought of the beautifying and maintenance of these homes, the building of other homes, holding our children, as far as it is possible for us to do so, within the confines of our own section of country. Let us impress upon their minds devotion, regard and love for that liberty, for the maintenance of that patriotism, that comes from a love of the soil, a love of the liberty that is enjoyed upon the soil, and the love that one can have in the companionship of the free men and the free women who live and labor thereon. God bless you. Amen.

The hymn, "Oh, give me back my Prophet dear," was rendered as a quartet by James Moncarr, H. J. Christensen, David M. Burt, and A. E. Braby.

ELDER HEBER J. GRANT.

Manufactures in Utah should be loyally sustained.—Evidences of superiority of Utah-made woolen cloths.—Illustrations of financial advantages in purchasing home-made goods.—Three hundred and fifty factories in Utah prepared to supply demand.

I have been very deeply interested in the remarks that I have heard during this conference. I earnestly desire that the time I may occupy shall be for our mutual benefit.

From my childhood, I have been interested in home manufactures, and I was very pleased with the remarks of our President on this subject. So far as I may have the ability, I am anxious to make an impression upon the minds of my hearers today, that when they shall return home, from this conference, they will do so with a determination that in the future they will be more loyal in sustaining and building up our manufacturing institutions than they have been in the past. From the time that I was a boy of sixteen, until the factory closed, with only two or three exceptions, I never wore a suit of clothes that was not made of cloth manufactured at Provo. I purchased a suit, once, while in California for six months, as my clothes became the least little bit shabby. I paid more than twice as much for it as I would have paid for a Provo Woolen Mills suit, and I was ashamed of it at the end of four months, and gave it away. I have worn many a suit

of Provo goods continuously for three years, barring the time that it was at the tailors, being cleaned and pressed, and then I did not wear it out, and it didn't get shiny either; but I can't get a suit of clothes today, for ten dollars a suit more than I used to pay for a Provo suit that does not shine and shine like everything in three months, instead of three years. I remember, when the Wyoming legislature was here, that I was wearing a light-colored suit. I happened to be a member of the Utah legislature, and they gave a ball in the theater; so I had to buy a black suit, so as not to be the only "white sheep" in the crowd, at that ball. But I gave the suit away the next day, for fear I might want to preach home manufacture when I had it on, and that the chips would fly back in my own face. Subsequently, when in New York for over six months at one time, I bought a suit there; but as that was in the panic of 1893, which wiped me off the earth, financially, I could not afford to give that suit away, so I wore it out. With these exceptions, I wore nothing but Provo goods until the factory closed down.

The way I figure, the wool that would have made a suit of clothes, if shipped out of our country, will bring back about one dollar to help enrich the community; but if that wool were put into cloth, and the cloth into a suit of clothes, at least twenty-five dollars of the value of that suit would remain here and would be received by somebody for labor or in the increased value. We are told that a dollar is to the world of finance what a drop of blood is to the body,—that it is the circulating medium. I understand from doctors, that the heart handles about

four ounces of blood every time it beats; that it beats seventy-eight times a minute, with the average individual—call it eighty, in order to make it easy, and we have twenty pounds of blood handled every minute, or practically every drop of blood in the body. Multiplying that by sixty, and then multiply it again by twenty-four. Of course, they say it does not beat quite so lively while you are asleep; but it amounts to more than ten tons, every twenty-four hours; and, yet, there is only twenty pounds of it. It is going and going, circulating and circulating. It is the same with money. Where the money goes out of a community, to import goods into that community, the circulating medium is weakened; the life blood is taken away, and the community becomes about as sickly as the individual would be if you should bleed him, and take half of his blood out of him. He would have a pretty light color.

Now, I remember a story, and I have repeated it a number of times, because it hit me very hard. It was told by Bishop George L. Farrell, then presiding at Smithfield. It was many years ago, and they were having quite a time boasting for home manufactures. A meeting was held in the Assembly Hall, during conference, and Brother Farrell was called on for a speech. He gave the people to understand that he was very much like the rest of us—that of all his father's sons, he loved himself the best; and he said one reason why he bought home-made goods was that he would like to keep the money here at home, so that he might get a chance to pick it up as it went moving around. He said that he had been coming

down here to conference, twice a year, for twenty years; and as eastern capital owned the railroad, he wanted to know how much of the money he paid out for railroad tickets ever came back to him. So he marked the money every time he went to the depot to buy his ticket, but never did a single railroad five dollars come back. But he also marked the money he paid for home-made goods, and every little while he would pick up some of the money and put it in his pocket. Then he said, "Just to give you an illustration—This very conference, when I was at the depot, I saw a man who had made some shoes for my children, and I paid him \$5.00. The man who got the five dollars for these home-made shoes, handed it to another man; he handed it to another; he to another; and when the fourth man got it, he handed it back to me, and figuratively speaking, I put my home-made shoes back in my pocket. Now," he said, "that five dollar bill paid \$25.00 worth of debts quicker than it takes me to tell you of it; but if I had bought imported goods, there would have been five of us looking for five dollars."

I remember, on one occasion, going to one of our merchants here in the city, trying to sell him a box of soap, and he said: "Oh, I make as much profit on the imported article, and it is established; I don't have to talk to try to get rid of it; and I don't care to buy your soap." "Well," I said, "you, undoubtedly, make the people pay you at least 25 per cent profit, so I will just give you 25 per cent if you will buy my soap; that is, I will take orders on' your store." Well, you know, he liked himself the best, and of course he wanted that 25 per cent,

and so he was willing to help boost for home-manufacture. He would do it if he was paid for it; otherwise he would not. Now, I took the trouble to keep track of those orders that came to me—who got them, what they did with them, and then find out what that party did with them. By keeping track of these orders, we found they went through seven hands during the week, before they got into the merchant's till,—so they did one hundred per cent a day of work, and did enough in six days to be able to rest on Sunday. If the imported article had been purchased instead of the home-made article, seven hundred per cent of debts, in one week—equal to seven times the sum of the home-made goods bought—would not have been cancelled.

The first money that I ever made I put into a vinegar factory, and lost it. Why? Because the people and the merchants would not patronize it. I remember I said to one merchant, "I have had your vinegar analyzed by a chemist, and there is about one-quarter of it that is mineral—it is acetic acid—and you are burning people's insides up." He said, "It sells as well." (Laughter). I said to him, "I will tell you what I will do—I will sell you a barrel two-thirds full of vinegar, at a much less price than you are paying. Then you can go to the drug-store and for seventy-five cents you can buy that mineral poison and put it into the barrel; then fill it up with water." Oh, no,—he would not do that; he thought that would be wrong; but he went on selling the stuff manufactured that way. I could not get the patronage. The only people who pat-

ronized the soap I made were the Chinamen; (laughter) they bought it almost exclusively; they discovered it was the best they could get in the city. There were, also, a few of the good sisters who patronized it. I know of one lady—I won't mention her name; but she is the wife of one of the general authorities—who is quite cranky on the question of having first class washing in her house. She looks after it herself, and sees that the linen is in mighty good shape. She always believed in Bee Hive soap.

The reason we closed up was because the people would not patronize us, and I had about twenty thousand dollars to add to experience on account of soap making. I have a bigger experience account than all the money I am worth; and I have got a lot of this sad experience in trying to build up and establish home institutions and home manufacture. If I ever get any money I will put some of it into home manufacturing institutions again; and, perhaps, I will lose it. They say I am a crank on home manufacture. Perhaps I am, and I am proud of the appellation, if it means that I am an enthusiast in that direction. I do not believe we accomplish very much in life unless we are enthusiastic, unless we are in earnest, and unless we practice what we preach. James has written some things that have pleased me mighty well, and one of them is that "faith without works is dead;" and to preach home-manufacture without buying the articles is just about as dead as faith without works. When a fellow is dead, why, he is in condition to be buried; (laughter) that is the condition he is in; and when we preach to get

others to sustain home institutions and fail to do it ourselves, as far as our usefulness in sustaining manufacture in the community is concerned, amounts to nothing. There are 350 factories in Utah, and they are manufacturing over 500 articles. I believe the great majority of the people do not know this, and they never ask the question, "Is this article made at home? If not, have you one like it that is made at home?" If we would make up our minds to do this, it would make a wonderful change. I remember years ago, that I used to write a very good hand, I used to teach penmanship at the University of Deseret; and I found that the very best ink for fine writing, the best I could find in the city, was made by George Goddard. I went to nearly every merchant in Salt Lake and couldn't buy a bottle of Goddard's ink. They didn't have it; they said it would not sell; that it was not as good ink as some other. I said, "I know better; I am a judge." Well, I could not get it, and I had to go to Brother Goddard down in the 13th ward, to buy a bottle of his ink; and he had a cellar full of it. Nobody would have it. "Well," I said, "we will create a demand for it;" and I said to every one of my students, "This is the best ink, you can write the best with it, and if you want to learn to write well, you must have good ink. Now, you go to all the merchants and ask for Goddard's ink;" and Goddard got an order from every merchant in town. (Laughter.) The merchants are in the business to sell their goods, and the reason they all wanted Goddard's ink was that there were a hundred and odd boys and girls learning penmanship who

asked for it. If people ask for a certain brand of goods, the merchant is going to keep it, so it all comes back to the people. If the people ask for home-made goods, they will get them, because what the people want is what the merchant has to sell.

I went to the theater last night to see the last part of the performance, and the house was literally packed. I remember that when the grand opera was here, the house was not packed; but the show last night simply pleased the crowd. There was precious little to it—thin as air, lots of mighty poor things in it, some very suggestive things; there was certainly a lack of clothing, and a great many objectionable things; but that is what the people want to-day, and that is what the theatrical people are giving them. Therefore, the great artists are giving us the go-by. The Tabernacle Choir with Brother Ensign, Brother Crawford, Sister Lizzie Thomas-Edward, with some of the greatest artists in America, or with one of the greatest singers in all the world to come here and sing with them, can sing to empty benches; but if somebody will get up some kind of a skit, without much clothing for the women to wear, and put it on the stage, it will draw a crowd.

Now, I pray the Lord to bless us and give us the inspiration and the wisdom to ask for home-made goods and for first-class music, Amen.

ELDER MELVIN J. BALLARD.

(President of Northwestern States Mission.)

The message which I bring, my brethren and sisters, to this confer-

ence, from the elders and Saints of the great Northwest, is that the Lord has been good unto us during the past year, and that success has attended our labors, in all departments. Never before have we been able to reach so many people, nor have we had such opportunities to converse with them upon the principles of the Gospel. Never before have we held so many meetings in any one year, nor have we baptized so many members into the Church; nor have we distributed so many tracts or sold so many books during any preceding year. In fact, the work in general has been eminently satisfactory to us, and I feel that we have enjoyed the approval of the Lord upon our labors. We have learned, as our fathers before us have, that there is something in this work that is real, that is tangible—something that can be actually demonstrated in the lives of those who keep the commandments of God. We know and understand something of the powers that moved the early Elders of this Church to lay the foundations of this work, and in carrying it on successfully in the world in bringing the Saints to these valleys of the mountains and establishing them so well as they are situated here.

We have learned that the greatest gift God has given to us, and, indeed, the greatest gift any of His children ever have or will enjoy, upon this earth, is the companionship of the Holy Ghost. We have learned from contact with Him, from association with Him, that real inspiration and real power are had in the companionship of the Holy Ghost. We are sent forth to perform the ordinances of the Gospel, initiating men and women into this Church,

giving to them the promise—as the Lord gave it to His disciples before He left them, and as Peter repeated this promise on the day of Pentecost that unto all those who should receive the Gospel these blessings would be given. He was not fearful in making this promise; neither have the brethren who have sent us forth to preach the Gospel been at all fearful as to whether or not the Lord would fulfil our promises and acknowledge the ordinances we have performed in His name. It is our testimony that God has remitted the sins of those who have gone into the waters of baptism, honestly confessing their sins and forsaking them. We have seen old men and women who have lived all their lives outside of a knowledge of the truth, being convinced of the error of their way and the necessity of seeking the Lord for a forgiveness of their sins. We have seen them come out of the waters of baptism with their countenances shining, and with a conscience clear before God; and we have known that they had unloaded the weight of their sins, and that God had acknowledged the ordinances we performed in their behalf, that thereby their sins were remitted. We have also laid our hands upon their heads, and they have received the gift and power of the Holy Ghost. They testify of it, and we have seen evidences of it in their lives, and we know it. It has been with us, in our labors, calling us sometimes into fields that we did not intend to enter; it has led us to the honest in heart where we never expected to find them. It has prepared the people for our coming, as it has done from the beginning of the history of this Church. It is still

operating as powerfully in behalf of the cause of Zion, in assisting the Elders in their ministry, as ever it has done during the days and years that have passed and gone. It is with the Saints today in our missionary field, and I am satisfied it is with the great majority of the Saints at home. I repeat, again, that we have deemed it the greatest gift and blessing that God can bestow upon us—for what other thing can compare with it? In speaking of the forgiveness of sins, the Lord said that He would forgive all manner of sin, except the sin against the Holy Ghost; and, by reason of that, He has made the possession of that gift the choicest and the greatest of all the gifts that He bestows upon His children. Who of His children would not give all they possess for the companionship of a spirit to which they can turn and inquire as to what manner of life each ought to live; how we should decide the questions of life that confront us in religious matters? In material matters? Yes; for God gives that gift to men to be a comforter and a guide to them in the material things of life; and if men enjoy it they will accept advice on material and spiritual things such as we have heard at this conference, and that Spirit will bear testimony to our souls that that which has been spoken is true, and there will be a desire in our hearts to follow it to the letter. So I have experienced, in my own life, as many of you have, that the inspiration of God can direct a man in his farm labors, in his mercantile labors, and in everything that pertains to him. No man or woman should engage in any business of such a character that they cannot feel that they are

entitled to the companionship of the Holy Ghost to direct them in their labors.

I realize, my brethren and sisters, that many whom we baptize in the world, like some of you here, do not at once experience the gifts of the Spirit. It will come slowly; it will manifest itself, at first, in a peaceful, inward burning, but in time, if heeded, will become a well of revelation and light in our souls, leading us to understand the truth and know the will and purpose of God. I remember, on entering a carpet factory, I first saw the back of the carpet. I went around to the other side; the carpet was the same but the appearance was different. On this side was the design, the color, and flower, all being worked out, and produced by the same method of operation. We have often looked upon things from the reverse side. We have not understood God's dealings with us as individuals, nor with His Church, nor with the affairs of the world; but when we possess the key—the gift and power of the Holy Ghost, that searches all things, that takes of the things of the Father and reveals them to us, and enables us to unlock the apparent mysteries that surround us—we shall look upon the design of our lives, the design God has concerning us, concerning His Church, and concerning the nations of the earth. We shall, thereby, be led to put ourselves in harmony with His great designs.

I want to say that Zion, looking upon her from the design side, where God is shaping her destiny, is beautiful to me. No soul needs to fear; no heart to quail as to what the outcome shall be. God has de-

creed and designed her purpose, her mission, and no hand can sway nor turn her from the purpose and course that God has fixed for her. Let no heart fear, but let there be full and absolute confidence in the fact that God has taken care of the work up to this present time; and He will continue to take care of it. The thing for us to worry about is whether or not we are growing in the gifts of the Gospel. That concerns us most, what are we doing individually? Is there a growth within my soul? Am I overcoming, through the use of these gifts, the weaknesses of the flesh? Am I adding to my faith, virtue, and to virtue, knowledge; and to knowledge, temperance and patience, godliness and brotherly kindness? These are the fruits of this gift. We must not stop after we have been baptized and had hands laid upon us, we must grow. There should always be some growth, and that can come only through the exercise of our spirituality, listening to the Voice, following its inspiration, and it will become stronger and more powerful day by day. If I turn a deaf ear to it, I shall find that it will soon leave me; it will not abide with me, nor be the comforter, or adviser, or companion that it otherwise would be, and that I should have. When it does go, how lonely, how sad is the heart! Have you for the moment lost it? Did you not feel a loneliness, an absence, so that you could not feel satisfied to live upon the earth unless you could get it back? And in sackcloth and ashes, as it were, you have sought for that companionship, and when it returns—what a comforter to the soul that possesses it! It is not always given

that we shall hear the voice speaking loudly within, or receive the revelations of God through this gift and power, in an audible way, but it is possible for every Latter-day Saint to be guided and influenced in his or her life by the Holy Ghost.

There is one key that I am going to refer to, that gives this assurance—that every Saint, no matter how weak, can understand and know the operations of this Spirit. I read that when Oliver Cowdery was trying to translate the Book of Mormon, that he began very well, and finally everything was darkened. He wanted the Prophet Joseph to inquire why it was that he failed, and the answer was:

"Behold, it is because that you did not continue as you commenced, when you began to translate, that I have taken away this privilege from you.

"Do not murmur, my son, for it is wisdom in me that I have dealt with you after this manner.

"Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save that it was to ask me;" [How many of us ask the Lord for a blessing, and think that ends our part, and that our responsibility ceases there, and that He is to blame if we do not get the thing for which we ask. Here the Lord says, in substance, You have thought that all that was necessary was to ask me.]

"But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right;

"But if it be not right, you shall have no such feelings, but you shall have a stupor of thought, that shall cause you to forget the thing which is wrong: therefore you cannot write that which is sacred, save it be given you from me."

Is there any Saint but that can

comply with this key and requirement? Is there a question that the boy or the girl, or the man or woman wants to decide? Then there is an opportunity for them to enjoy the companionship of this Spirit. It was given to us for a blessing, an earthly, temporal blessing, as well as to promote spiritual growth, to preserve us from errors, from disappointments, from the traps and snares of the adversary. It is your privilege to enjoy the companionship of this gift in all things about which you have any doubt and uncertainty. Is it the girl who has to answer the question that is propounded by the young man who desires that she shall become his wife? She should not answer it until she has received a testimony, a knowledge concerning it, through the gift and power of the Holy Ghost unto her soul, that ministers to her this satisfaction as she presents herself before the Lord, having studied it out with all of her powers and ability; then it will give to her the inspiration necessary to enable her to properly decide and answer the question. So with every man in his business. Every man, in all his walks in life, ought to be perfectly willing to seek with implicit confidence to obtain the inspiration of that Spirit. If the thing which you have studied out, and used all your powers and energies to decide and determine, is not right, then the Lord, by this Spirit, shall cause it to pass away from you, and you shall not feel satisfied with the conclusion you may have reached in the matter; but if it is right, then your soul shall burn within you. I know that men and women can be guided by this key: and, if they do so, it shall grow and increase with them until it shall be

a voice speaking within them so distinctly that there shall be no question or doubt. This has been proven by thousands of Latter-day Saints. It gives men the knowledge that God lives.

Our scriptures say that no man can know that Jesus is the Christ save by the Holy Ghost. I haven't seen Him, but I know, within my heart and in my soul, as I live and stand before you today, that Jesus Christ is the Son of God, the Savior of the world. When I shall stand before Him, in His presence, and see Him face to face as He is, I shall not know any better the truth that He is the Christ, and that He lives, than I do today by the witness and testimony of the Spirit of God in my heart and soul. By that same power I know that this is God's work, that Joseph Smith was His prophet, and that the leaders of this Church today enjoy the revelation and the inspiration of God, that they are His prophets, that they stand in the right way, and that no power can destroy this work. God speed its progress in the nations of the earth, in the missions; and at home may there be a greater and mightier spiritual growth and development that shall preserve us from all errors. May it continue to guide us in all our ministrations, in directing our faith and works, in the exercise of the priesthood, that we may not be humiliated, but that we may always be guided by the inspiration of this comforter. I thank God for it. May it always be with me, and with you, and with all the Saints of God, in the name of Jesus Christ, Amen.

PRESIDENT JOSEPH F. SMITH.

Suggestion to those who desire answers to queries or problems.

Circumstances are favorable to the remark I desire to make, that the Presidency and a number of the Apostles are beset, continually, with letters of inquiry, asking questions about almost numberless and nameless subjects. On one occasion, having been importuned by a young man who was almost a professional questioner, and having submitted to his queries, continuously, for a number of months, I came to the conclusion that I would make this proposition to him, and I think it a good one to make here, because it is not always the Bishops, or the Bishops' Counselors, or the Presidents of stakes who are asking questions of us, and who are submitting wonderful problems for us to solve; but many of the Latter-day Saints are doing the same thing, also a number who are not Latter-day Saints. My proposition was this, and I repeat it to the Bishops and Presidents and to the Latter-day Saints everywhere: If you have a question to ask, or some problem that you are not sure you are able to solve, I would suggest to you that you figure it out yourselves and reach the very best conclusion that you can of the matter; and then, if you are still not quite satisfied with it, and you cannot get sufficient of the Spirit of the Lord to reveal to you the absolute truth, as to whether you are right or wrong, just submit to us your conclusion, and we think we can answer that a good deal easier and quicker than we can solve your questions in the way they are generally put to us.

The choir sang the anthem, "O Beauty of Holiness."

Benediction was pronounced by Elder Richard W. Young.

Conference adjourned until 10 a.m. Monday April 4th.

SECOND OVERFLOW MEETING.

Another meeting of the Conference was held in the Assembly Hall, at 2 p.m., at which Elder Orson F. Whitney presided, and the L. D. S. U. choir furnished the singing, under direction of Prof. O. A. Kirkham.

The choir sang the hymn, "What though the Gentiles wildly rage."

Prayer was offered by Elder Hugh J. Cannon.

The choir sang a selection entitled, "The Lord is my Shepherd."

ELDER DAVID H. CANNON.

(President of St. George Temple.)

I trust, my brethren and sisters, that in the effort I may put forth in attempting to address you this afternoon, we may be mutually blessed with a rich outpouring of the Spirit of God, for by and with his aid I may be able to say something that will be mutually beneficial to the speaker and the hearers.

The Gospel with which we have become identified is the power of God unto salvation to every human being who will adopt its principles, and conform their lives to its requirements. For this purpose the Elders of the Church have left their homes, and traversed sea and land

in order to reach the people with their message of salvation that the Lord has committed to us. Wher-ever mankind has been greeted with the sound of the everlasting Gospel, they have been called upon to repent of their sins and turn from the error of their ways. Where they have done so in faith, nothing doubting, the Spirit of God has carried conviction to their hearts. On render-ing obedience to the requirements of the Gospel, we do not expect a complete understanding of it will come to us at once, but we will re-cieve a little here and a little there until our minds are fully satisfied in relation to the matter. But a testimony of the truth of it is car-ried to our hearts when we hear it.

I remember hearing a man give his experience in regard to the tes-timony of the truth which he had received. He was traveling, and had stopped at a hotel where an Elder of the Church had engaged to speak, in that hotel, that night. This man was sitting in the room; and as soon as the Elder began to spread out his books, prepared to address the people, the Spirit of the Lord bore testimony to him, be-fore the Elder had opened his mouth, that that man was a servant of God, and that the message that he bore was the truth, was the ever-lasting Gospel. The brother that bore this testimony lived to an ex-ceedingly ripe age, and never lost that testimony. When we arise in the morning, if we are up early enough, we see the morning star, and after a little while see a little streak of light, showing that day is dawning; and as we remain and watch it we see it increase until light fills the earth, and the sun in its magnificence comes forth, cast-

ing its rays upon the face of the earth. It is just so in relation to this Gospel that we have received. We receive a little light here, and we render obedience to its requirements, repenting of our sins, manifesting our faith in the Lord Jesus Christ, going down and being baptized for the remission of our sins; then receive the imposition of the hands of the servants of God for the reception of the Holy Ghost, which begins to open our understandings. As we conform to the laws that the Lord has revealed for the guidance of His people, the light increases in our minds until we have received a fullness, and the hope of eternal life has become so strong in our hearts that we can withstand anything, and our testimony remains undimmed.

I bear testimony to the people here assembled that I know the Gospel to be true. Joseph Smith was a prophet of God, and so have been the various servants of the Lord who have presided over the Church from the days of the Prophet Joseph until the present time. They have been legally called to those positions, and have been the right men in the right place to direct the affairs of this Church. This work has only just fairly begun, although this is the eightieth year since the organization of the Church. Its destiny has only fairly begun in the midst of the nations; eventually every knee must bow and every tongue confess that Jesus is the Christ to the honor and glory of God.

I do not desire to occupy more of your time, but merely add that I rejoice in this conference. The more I become familiar with them, the more beauty I can see in the

principles of the Gospel. As we become conversant with them, we will find that they are applicable to every condition of life. No condition can be found in which a person will not find these principles applicable.

May the Lord bless His people, and prosper His work. May He comfort the minds of His Saints under the bereavement that has just come upon them in the death of our beloved President John R. Winder. May we live and see Zion progress and prosper in the earth, the power of evil be done away, and righteousness fill the earth as the waters fill the mighty deep; through Jesus Christ. Amen.

ELDER FRANK Y. TAYLOR.

(President of Granite Stake.)

I pray, my brethren and sisters, that I may enjoy the good spirit that actuated Brother David H. Cannon in his remarks to you this afternoon.

I was very much interested this morning in the theme and remarks of President Smith, in our morning session of conference at the Tabernacle, and I feel the importance of them. Not only in the line that we will be blessed in dollars and cents, with better habitations, more comforts in our homes, by the observance of his admonitions, but that we will get a little closer to our boys and our girls, and instil into them the principles of faith. I have always been impressed with some of the methods of the Patriarchs of old in keeping their household and families around them. It seems to me as Latter-day Saints that we ought to be anxious, particularly as

to the employment of our own families. So in the theme of more intense cultivation of our farms, better regulations in regard to our horticultural interests, etc., these things are of vital importance. I believe that there are few farms in this intermountain country which would not produce a much larger percentage in cereals, and other crops to which they are adapted, if we would only apply energy, intelligence and care in the manipulation of the same, to the end that instead of our boys going to other countries and places to secure employment, or to get new farms, they could remain and be employed in our midst. I have always felt that there are few large farms in this country but what, if they were cut up, and our boys were to go to some of our agricultural colleges and familiarize themselves with better cultivation of the soil, that we would find plenty of room on our farms to accommodate the boys without their having to go to some other place. It is the duty of a father in Israel to look out for the employment of his boys, and also of his girls, that they may not need to go away from their own fire-sides and home associations for employment. It is a splendid proposition for the fathers to divide up their farms with their boys, help them to get a home on their own places, and apply themselves to the more intense cultivation of the land; thus occupy their boys and keep them near, instead of having them scatter over the country. It would also be profitable for them to do it.

I have been thinking of these matters recently in relation to our community, as to how we can better employ our young people, and

keep them at home, and on inquiry I find that we have men who are getting along splendidly in a financial way on small tracts of land, who are intensely and intelligently cultivating the soil as truck gardens, and they are becoming well off, they are giving employment not only to their own families but to others in their neighborhood who are in need of it. I also find that we have people who are intelligently cultivating the soil on the best lines of our horticultural interests, developing their places to the end that their own children do not have to go elsewhere to find employment. They are building other homes around the old homestead, and they thus keep their boys and girls near them. It is right that we should have them with us, and that we should give employment, not only to our own, but, if we have the means and ability, we should furnish employment to as many of our neighbors as possible, so that they also need not have to go to other localities to find work. It has always been a source of regret to me to think that in this agricultural country, where we have the best fruit-raising districts in the United States, that many of our boys have to go to smelter and mining towns and other places to find employment, when there are so many opportunities at our own door.

I was recently talking with a man who had rented some land, in fact some from myself. He had not had any experience in agriculture before coming to this country, but he saw there was an opportunity for him to get along well in that line, and he now cultivates the soil intelligently and intensely, with the result that he is one of the largest tithe payers in the ward where he

lives, and he has been in this country only a little while. He not only gives every one of his own family employment, but a number of other people besides. He said to me the other day, I could use hundreds of the young people if they would only follow in this line. They could have profitable employment where they could be near home, and they would not have to be seeking places elsewhere, providing they would take my advice, cultivate the soil where they are living. I think we ought to take advantage of this idea. Where any part of our land is adapted to a certain crop, we ought to cultivate that portion to that crop, we should thus cultivate each part of our farms and apply them to that for which they are best adapted. If it is better adapted for fruit, plant fruit trees; if it is better for truck gardening, use our land for that purpose; if for wheat, grow wheat; whatever it is we ought to cultivate it in the best manner possible, so as to make it produce abundantly and give employment to our own people near our own homes.

It is wrong in the sight of God to have our boys or girls going here and there and everywhere for employment. We ought to keep them under our own roof, or near our own fireside, where we can teach them the principles of the Gospel of the Lord Jesus Christ. Not only would this matter, as President Smith suggested this morning, be a great blessing to us in a temporal way, but it would be a wonderful blessing to us in a spiritual way. One of the things wherein we are lacking as Latter-day Saints is, that we do not get close enough to our boys. There are not enough fathers that work along side by side

with their boys. They do not know enough as to their faith, their habits and their conduct. They trust too much to them, and let them go here and there and everywhere instead of having them around them.

One of the important duties of Latter-day Saints is that they should teach their own children the principles of the Gospel of Jesus Christ. I regret to say that too many of us leave it to the quorums of the Priesthood, and to the auxiliary organizations, to teach our boys the principles of the everlasting Gospel, when as fathers and mothers we ought to have them around us, teaching them ourselves. I believe that the responsibility, the great responsibility, of a father and a mother is that they shall rear their boys and girls in the love of the Lord our God, and with an understanding of the Gospel of the Lord Jesus Christ, and we ought to spend more time with them. I believe that as fathers, we should be companions to our boys, and get closer to them. There ought to be the closest and the kindest friendship and love and companionship existing between father and son and mother and daughter, and between father and daughter, and mother and son. One of the ways that we could accomplish this, and get close to them, is to gather our boys and girls around us by the hearthstone, and teach them the principles of the Gospel of the Lord Jesus Christ; teach them from the standard Church works and other good books, and be teachers to our boys and girls in pure love according to the relation that we bear to them, and thus they may be to us a great treasure and blessing, and we may feel that we are doing our duty to them, and carrying out what the

Gospel teaches us. I tell you it is a mighty pleasant thing to know that our boys have faith in this Gospel, to feel confident that our girls also have faith in the Gospel of the Lord Jesus Christ, and that they are clean, sweet, and pure. The main responsibility that they become so rests upon the fathers and mothers. When we neglect this we do not do our part. We have no right to presume upon the Bishop to take care of our boys or girls, or upon the Priesthood, or on the auxiliary organizations. They are doing their part, and doing it splendidly, nobly and well; but the great responsibility of all rests upon us, that we should take hold of them and rear them in the fear of the Lord, that they may keep His commandments and do that which is right, so that when we get older we can look around and point to every one of them and say that they are good, clean and sweet, and that they love the Lord and keep His commandments. Without this condition there cannot be much happiness in any home. I do not care what your surroundings may be; I do not care how palatial your residence may be, or how ample your bank account, or what your social standing may be; I tell you you cannot have much happiness in this world if you have one of your boys or girls going astray. I would rather have a log cabin with all my little ones around me, loving the Lord and keeping His commandments, than to be in a palace with one of them not there. I repeat, I think the remarks of President Smith this morning relative to not going here and there and everywhere are very pertinent to us as Latter-day Saints; and if we want to keep our boys and girls with us, we should divide up

the farm if necessary; divide up our business, if necessary. Let us have our boys and our girls under our own wing.

I feel that it would not be right for me to continue my remarks. I am delighted with the Gospel of the Lord Jesus Christ. It brings peace to me. I know it is true. I know that Joseph Smith was a prophet of God, and I want to live a life that I can always have this testimony with me. I hope that every one that belongs to me will continue to love the Lord and keep His commandments. May the Lord abide with you in your homes, and bless all that appertains unto you; I ask it in the name of Jesus Christ. Amen.

Sister Winifred Smith sang a soprano solo, "Hark ye, O Israel."

ELDER RODNEY C. BADGER.

(Of Salt Lake Stake High Priests.)

I have been very much interested and instructed by the remarks of the brethren who have addressed us. I rejoice exceedingly in their testimonies in regard to the truth of the work that we are engaged in, because it corresponds with my testimony. The ideas that they have expressed correspond with my ideas, and it is a satisfaction to every one to feel that they are in harmony with those who know that this work is true, and that we are engaged in the work of the Lord.

I know of no other people who take as large a view of the Gospel, and that which the world calls religion, as do the Latter-day Saints. We believe that we ought to be in harmony with the Gospel of the Lord Jesus Christ all the time. We

believe that if we are not in harmony with the Spirit of the Lord all the time, there is something lacking, or something we have left undone. I do not know how it is with others, but with myself I find there are times when I feel that I am not altogether in the way that I should be; but I am striving constantly to place myself in the position of a saint, that I may enjoy the spirit of the Gospel, because I have tasted its influence and found that it brings happiness and peace.

In our conferences, especially in our general conferences, when we meet three or four days successively, we have a wide variety of instruction, pertaining to our welfare, and not only to our individual welfare but also to that of our fathers and mothers, and of our children and our children's children. The Gospel is so broad and so strong that it will reach every individual that has ever lived upon the face of the earth. All men, whether they live in this age of the world or not, will have the privilege of receiving or rejecting the principles of truth and salvation. The great responsibility that has been placed upon us is that we live in accord with this broad scheme of salvation that has been delivered to the children of men. The Lord announced in the beginning of this work that He was about to establish a marvelous work and a wonder. The further we go, and the more insight we have into the work, the more we wonder at the broadness and depth of the Gospel, the importance of the labor that has been assigned unto us, and realize the character of men and women that we ought to be, in order that we may meet the requirements of the Lord in this regard.

I wonder at the actions of men,

and sometimes I wonder at my own actions, weaknesses, failings, and inability to stand as firm and as square as I ought to stand. I was born and reared, and educated in the Church, and am still learning; as Brother Cannon has said, here a little and there a little. I find that the more truth I learn the more firmly my conviction becomes fixed that the Lord is directing the work, and is at the head of this organization; and that it is necessary for each individual to have a testimony of the Gospel.

We are getting to be a numerous people. We are spreading out and scattering abroad, and building up the waste places of the earth. Our fame has gone out all over the world as colonizers, as a people that are undaunted in their colonization of countries, and especially of desert countries. They say, "The Mormons are not afraid of any proposition; they take hold of the most discouraging conditions, and make a success of them."

Many people who are prejudiced against us say that we are serfs and follow our leaders, who are shrewd, keen men. Would to God that we did follow them closer than we do. As I said, we are scattering abroad. We do not get together as closely as we used to. I remember the time when this assembly hall would hold all that were in Salt Lake City, and it doesn't seem so very long to me either. We could all hear the voice of the prophets every few days, or every week or two, and we were constantly under their instruction. But it is not so today; we are scattered abroad. If some of the people hear the voice of an apostle once or twice a year, they consider themselves very fortunate indeed. Therefore, the more necessity there

is for us to live near unto God, that we may understand the Spirit of the Lord, which is the Spirit of the Gospel, that we may receive that light, knowledge, and understanding that is necessary for us in order that we may stand alone in the world, if needs be, and declare the truth of the Gospel without fear of contradiction. We should know assuredly and positively that this is the work of the Lord, that He has established it upon the earth, and that it shall remain forever. It shall remain upon the earth until the purposes of God are accomplished, until our Savior shall come and reign upon the earth. We ought to know these things, and the time is coming when we must depend, not altogether upon the voice of an apostle, or the presidency, because we do not hear them often enough; but we must depend upon the inspiration of the Spirit of the Lord unto us, and that Spirit will not lead us astray. That Spirit will lead us into all truth.

A marvel has come to pass in the earth. Men and women are brought from all nations, not being able to understand each other's language, yet they all comprehend alike; they have accepted the same Gospel and the same Spirit is their instructor. There never was and perhaps never will be a parallel to the wonderful work that the Lord has done. I rejoice in this work. I rejoice in the small service that I am able to render. I rejoice in the testimony of the Lord Jesus Christ. I rejoice in the association of my brethren and sisters, and in listening to their testimony. I rejoice in all these things, and no doubt we all do. May the blessings of the Lord be with us, and His Spirit be upon us, that we may

eternally serve God and keep His commandments, is my prayer, in the name of Jesus. Amen.

ELDER J. GOLDEN KIMBALL.

(Of the First Council of Seventy.)

To begin with, I came to this meeting prepared to speak, expecting to speak; and came provided with some information. Having done my part, the rest depends upon the Lord, and His Spirit, and the attention that I receive from the people.

They say, we ought to have three kinds of speakers: One on pre-miseinent, one on argument and one on arousement. Now, I have been on "arousement," for a great many years, and I am going to abandon that field, I am going to premise from now on. I am going to stake myself out, and I don't need anybody else to try to stake me out as to public speaking. It is my intention to keep within the bounds of reason and consistence. In coming to you, good people, today, I do so as one having authority. I hold the holy Priesthood; I am a Seventy; not an apostle, but a Seventy. At no time have I ever presumed to take the place of an apostle, and I do not think for one moment that I have the authority to instruct the people as an apostle would, but as one of the representatives of the First Council of Seventy. By the way, God gave the First Council a place in His Church, and I know what that place is, I have studied it out. It is in your power to vote every one of the First Council out, when their names are presented by those having authority; this is the right time and place to vote any men out, if you cannot sustain them.

It is my desire to read to you; and it is going to take me a little time, because, as I said in the beginning, I have staked myself out. It will take me about eight minutes, and that is time enough to put about one half of you people asleep. I have discovered that some people are not good listeners, especially if they are not interested. I don't know whether I can interest you or not, but I am going to try, with the help of the Lord. I have a theme. This is something I hardly ever have. I never took a text in my life and stuck to it. This may be an occasion of that kind; but I am willing to say anything the Lord wants me to say, and I don't care what it costs. I have never been afraid of the children of men when I had the Spirit of God. I never was afraid of a mob in the Southern States when I had the Spirit of God, but I was scared pretty nearly to death after the Spirit left. It takes lots of courage to say always what you think. The trouble is, we think things sometimes we ought not to say.

I will read a portion of the 43rd Section of the Doctrine and Covenants, being a revelation given through Joseph, the Seer, at Kirtland, Ohio, February, 1831.

"O hearken, ye Elders of my Church, and give an ear to the words which I shall speak unto you; for behold, verily, verily, I say unto you, that ye have received a commandment for a law unto my Church, through him whom I have appointed unto you to receive commandments, and revelations from my hand. And this ye shall know assuredly that there is none other appointed unto you, to receive commandments and revelations until he be taken, if he abide in me. But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be

taken from him he shall not have power except to appoint another in his stead.

"And this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments; and this I give unto you that you may not be deceived, that you may know they are not of me."

The rest of my theme is contained in the documents in my pocket; it is revelation. I desire to talk to the people on revelation. The Seventies have been studying revelation, and I have condensed the lessons. It is not original; I never read anything that is.

"What is the definition of revelation?" "Revelation is the name of that act by which God makes communication to men." How was revelation received in this dispensation? My intention is to compare notes and see how we conform to the old methods of the prophets in receiving revelation. That is, in what manner was revelation received? The Prophet Joseph Smith received revelations in every way that the Lord communicates His mind and will to man. Like Moses, he knew the Lord face to face, stood in His very presence and heard His voice, as in the first communication the Lord made to him, usually called the Prophet's First Vision, as also in the vision given in the Kirtland Temple, where he and Oliver Cowdery saw the Lord standing on the breastwork of the pulpit, and heard Him speak to them. He received communications from angels, as in the case of Moroni, who revealed to him the Book of Mormon; John the Baptist, who restored the Aaronic Priesthood; and Peter, James and John who restored the Melchizedek Priesthood. Also the communications from angels,

mentioned in what is usually called the Kirtland Temple Vision. See Doc. and Cov. Sec. 110. He received communications through the Urim and Thummim, for by that means he translated the Book of Mormon, and received a number of the revelations contained in the Doctrine and Covenants; among others, sections 3, 6, 10, 11, 12, 14, 16, 17. He received divine intelligence by open visions, such as is contained in sections 76, and 107. *He also received revelations through the inspiration of God operating upon his mind; and, indeed, the larger number of the revelations in the Doctrine and Covenants were received in this manner. Now then, how did they receive them in the days of the Bible? The world is so bitterly opposed to revelation, let us compare notes and we will see that the divers maners in which revelations were given in ancient times, and the various ways in which the prophets in olden times received revelations, agree with the various ways in which God communicated His mind and will to Joseph Smith. I quote the following from the "Annotated Bible," published in 1859:

"The divine communications were spoken to the prophets in divers manners: God seems sometimes to have spoken to them in audible voice; occasionally appearing in the human form. At other times He made use of the ministry of angels, or made known His purposes by dreams. But He most frequently revealed His truth to the prophets by producing that supernatural state of sentient, intellectual, and moral faculties which the scriptures call "Vision." Hence, prophetic annunciations are often called visions, that is, things seen; and the prophets themselves are called seers. Although the visions which the prophets beheld and the predictions of the future which he announced were

wholly announced by the divine spirit, yet the form of the communications, the imagery in which it is clothed, the illustrations by which it is cleared up and impressed, the symbols employed to bring it more graphically before the mind—in short, all that may be considered as its garb and dress, depends upon the education, habits, association, feelings and the whole mental, intellectual and spiritual character of the prophet. Hence the style of some is purer, more sententious, more ornate, or more sublime than others."

Also the Rev. Joseph Armitage Robinson, D. D., Dean of Westminster and Chaplain of King Edward VII of England, respecting the manner in which the message of the Old Testament was received and communicated to man, said, as late as 1905 :

"The message of the Old Testament was not written by the divine hand, nor dictated by an outward compulsion. It was planted in the hearts of men, and made to grow in a fruitful soil. And then they were required to express it in their own language after their natural methods and in accordance with the stage of knowledge which their time had reached. Their human faculties were purified and quickened by the divine Spirit; but they spoke to their time in the language of their time; they spoke a spiritual message, accommodated to the experience of their age, a message of faith in God and of righteousness as demanded by a righteous God."—Seventy's Third Year Book, by B. H. Roberts.

What is inspiration? Let us get an understanding of the distinction between revelation and inspiration then we can talk about it a few minutes. "Inspiration is the name of that divine influence, which operates upon the minds of men under which man may receive divine guidance." We have Oliver Cowdery's case, which is excellent, viz: wherein the Lord said: "Behold, I will

tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart. Now, behold this is the Spirit of revelation; behold, this is the spirit by which Moses brought the children of Israel through the Red Sea on dry ground." Oliver Cowdery had the spirit, or the gift of interpretation, but he did not understand. Doubtless, he thought he knew the whole thing. The Lord gave a revelation and told him not to "murmur and complain." The thought comes to me that Oliver Cowdery imagined he knew a great deal more than the prophet. There are others of that kind living in our own day. There were men in the days of the prophet who wanted his place, I have heard it said that there were only two or three of all the apostles in that day who did not want the prophet's position. They imagined they were smarter than he was. The suggestion is that Oliver Cowdery was one of them; this may be a mistake. The Lord said:

"Do not murmur, my son, for it is wisdom in me that I have dealt with you after this manner. Behold, you have not understood; you have supposed I would give it unto you, when you took no thought, save it was to ask me; but behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you, therefore you shall feel that it is right."

The Lord says further: or at least His servant Job puts it in this way: "There is a spirit in man, and the inspiration of the Lord giveth them understanding." Or, as John words it: "That was the true light which lighteth every man that cometh in-

to the world." Paul, in Corinthians says: "But the manifestation of the Spirit is given to every man to profit withal." I take it, that applies to the children of men. The Lord has not left them without the Spirit. Every man has "a manifestation of the Spirit." If it was not so, God's children could not be saved. The Lord says through His prophet: "Surely the Lord God will do nothing but that He revealeth His secret to His servants the prophets."

We need revelation for the calling of officers in the Church. Men should not be called merely through impression. I have felt censured for some work that I have done in the Church. I set apart Seventies as presidents of quorums, and after having set apart some of these presidents, I have been doubtful whether God had much to do with it, other than they had been chosen and set apart by one who had authority. It has not been demonstrated by the actions of some men that they were chosen of God; they were chosen by mere impression, and time was not taken to consider what God wanted. My conviction is that men ought not to be appointed by mere impression. The word of God teaches me that no man has a claim upon appointment in this Church, unless he is called of God as was Aaron. It doesn't matter whose son he is; although I fancy sometimes that I got my position as one of the First Council, out of respect to my father, so that his name might be represented among the authorities of the Church.

To continue with the subject of inspiration: Jesus, before His ascension promised the Holy Ghost to His disciples, which He called the "Comforter." "I will pray the

Father, and He shall give you another Comforter that will abide with you forever, even the spirit of truth. But the world cannot receive it, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth in you, and shall be in you."

Revelation is essentially necessary to unfold to the Church the future. The servants of God must unfold to the Church the future, and point out to them coming danger. All prophets do not enjoy an equal degree or measure of foreknowledge, for the Lord said to Israel: "Hear now my words. If there be a prophet among you, I, the Lord, will make myself known unto him in vision, and will speak unto him in dream. My servant Moses is not so, who is faithful in all my house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall be behold."

"God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers." What was the object? The object of these officers and gifts is: first, "For the perfecting of the Saints;" secondly, "for the work of the ministry;" and, thirdly, "for the edifying of the body of Christ." How long were they to remain? They are to remain "till we all come to a unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the fulness of the stature of Christ."

I have something I want to call your attention to. If this was the last sermon I would ever preach in the flesh, and the last testimony I would ever bear to this people, it is my desire to tell you what is ingrained in my whole being. I believe Joseph Smith was and is a

prophet of God, and I believe it as fervently and honestly as any man in all Israel. I may not have the knowledge or information that some possess; I may not have received the revelation and inspiration others have, but I have the testimony of its truth in every fiber of my being. I may not have been born a Latter-day Saint, but my labors in the ministry and the testimonies I have received in preaching the Gospel, and the inspiration that God has given me, tell me that Joseph Smith is a Prophet of God. God made him a Prophet, but the people, when the Church of Jesus Christ of Latter-day Saints was organized, made him the President of the Church.

Joseph Smith had revelations, and they are written and received by the Church. My testimony is that they are true. I have witnessed the fulfilment of many of them. I do not know how I could get a better testimony. But President Joseph Smith is dead, and Brother Brigham Young was his successor, and I have the same testimony as to him, I knew him from the time I was a small child, and I testify of his greatness, and of his bigness. He was a different man from the Prophet Joseph Smith, who was the great architect of this work under the Almighty. Brother Brigham Young was a great builder, and he builded well and firmly, and as a Prophet of the Lord he continued where the Prophet Joseph ended. One reason why Brother Young was so great was that he had great men beside him, he had men who were tried as gold seven times, who never faltered or fell by the way-side; they held up his hands, no matter how much their hearts were tried. That is my testimony, and I

knew nearly every one of them. President Brigham Young is also dead. Then comes President Taylor, a most magnificent specimen of manhood, a man of God that I always honored. Never was I in his presence that his bigness and majesty did not impress me. His personality was wonderful. The first time I went into his presence was in answer to a call to the Southern States as an ambassador of the Gospel. I never could forget him or the impression that he made upon my soul. But he is dead. Then came President Wilford Woodruff. I have personally stood by the side of that good man, he has taken time enough—thank God his time was not so precious that he could not sit by me for a few moments,—and when rising to go the testimony of the Spirit was the same; he surely is a prophet of God. He is dead also.

Then came President Lorenzo Snow—I had the same Spirit and the same testimony concerning him. No man was ever kinder to Golden Kimball than Lorenzo Snow. He put his arm around me before he died, and said, "I need you: I need your help; God bless you." That is the only time I have ever felt like a full grown man. I felt like I was eight feet tall, that God needed me. I have felt big only once, and that was the time when I thought God needed me in this great work.

We now have a living prophet, and his name is Joseph F. Smith. This may be my last discourse on this subject. I am not a man that caters to men I have no ax to grind. I don't want any place only what God wishes to give me; all I expect is salvation, and possibly it will be a scratch if I get it. When I do

get it I have paid the price, and am under obligation to no man on God's green earth, if I pay the Lord the price. My father paid full value, and his election was made sure. If I get the same salvation, I expect to pay the same price. I haven't paid it yet. I am entitled to only a little, and God will give me all that belongs to me.

President Joseph F. Smith is the Prophet of this Church, and he is the man who is appointed. When the Lord wants to give this Church a revelation, or give it instruction, He will give it through Joseph F. Smith, the Prophet. He will not give it through me, and He will not give it through an Apostle. The Apostles are prophets, seers, and revelators, and as such we sustain them. God does not give His revelations through the Twelve for His Church; He gives them through His living Prophet that is appointed, as the Prophet Joseph Smith was. I am satisfied I have got this thing figured out about right.

Now, whether the Lord is going to give a revelation or not I don't know. I have read revelations that are not in the Doctrine and Covenants, and they were given to men for their comfort, for their consolation, to tell them that certain things were true. But the Prophet never received them; they were not given for the Church, for if they had been given for the Church they would have been received by the man appointed, and they would have been binding on the Church. I might reveal something to you that you do not know. My father received revelation, that is why I honor him so. I know his weaknesses; my father was not a perfect man, but he was just as good.

a man as ever lived; yet he had his weaknesses. But God communicated with him. God never communicated with Heber C. Kimball, the first counselor to Brigham Young, to direct the Church of Jesus Christ. I have revelations written over the signature of Heber C. Kimball, and I have witnessed their fulfillment, and I know that God revealed His mind and will to him. But there is not a word in one of those revelations to direct the Church of Jesus Christ. Father was a Prophet. Brigham Young says: "Here is my prophet, and I love to hear him prophesy." But Heber C. Kimball never sought to run the Church. If he had tried it he would have lost his place. But he did not lose his place.

In conclusion, there are a lot of things that we are troubled over. I have spent a few sleepless nights myself, regarding the doings and actions of men who were in authority, but have concluded I am not responsible for anything I may regard as irregularities. I must not lift up my "heel against the anointed and say they have sinned when they have not sinned before the Lord." If the Lord cannot care for His Church, what can I do? I am going to trust in the Lord, and I am going to trust in His Prophet, Joseph F. Smith. You look over Israel. I have looked over it, and I know it from Canada to Mexico. We are God's people. Brother Joseph F. Smith is the biggest man in the Church today, and there is not a man in all Israel that has the record he has; a cleaner, a sweeter, a better record, no man that lives has, to my knowledge. He is the President of the Church of Jesus

Christ of Latter-day Saints, and God knows he has earned the place, and the Lord has preserved his life for the appointment. Now you had better let him hold it; he will hold it any how. You may as well sustain him with both hands, and sustain his counselor, and sustain the Council of the Twelve, for they are chosen, sustained and accepted by the Latter-day Saints. Some of them are young, and some of them are inexperienced, in a degree. I have learned that appointment does not give a man knowledge. My calling gave me no knowledge at the time I was chosen and ordained one of the First Council of Seventy, but it gave me an appointment, opportunities and many privileges. I have gained knowledge and information just the same as you have got yours. I have an appointment that you have not got, and anyone of you had better not try to get in to my shoes, if you do I will kick you out. Neither am I going to try to get in an Apostle's shoes. I am going to let the Apostles alone, further than to try to sustain them. As I said once, I say again to all Israel: If the Lord, through His servants the prophets, places a child in the Apostleship, with the help of God I will try to sustain him, if I can. Therefore, O Israel, we must sustain the living prophets. The dead we honor, but the living are chosen, ordained, appointed and sustained, and it is to the living we look for counsel, reproof and instruction. The Lord bless you. Amen.

A soprano solo, "O Divine Redeemer," was rendered by Sister Clarabelle Gardner.

ELDER ORSON F. WHITNEY.

The Gospel's plainness and adaptability.—Difference in testimonies.—The Holy Spirit the source of all revelation.

There is an old saying to the effect that it takes all kinds of people to make a world, and we have been reminded today that the Gospel of the Lord Jesus Christ is applicable to the conditions of all people. I hope your souls have been fed by the great variety of instructions to which we have listened. Mine has been; I have extracted from the remarks of each speaker teachings adapted to my condition, and have profited by all that has been spoken.

I appreciate the plainness and simplicity of the Gospel. "My soul delighteth in plainness," said Nephi of old. I heartily echo that sentiment. I like to speak so that people can understand me. I do not care a fig for eloquence if it be obscure. A speaker's first duty is to make himself understood, to speak with plainness, and he must also be in earnest, must mean what he says, and say what he means, or he can never impress the hearts of his hearers. If he be sincere, earnest, and plain in his instructions, eloquence will take care of itself. A man is never eloquent when he tries to be. Eloquence comes from being earnest, from having in our hearts a desire to bless the people and feed them with the bread of life. It is my desire, during the few moments I shall stand before you, to speak plainly, to make myself understood, and reach your hearts by the power of the Spirit of God.

It is one of the signs of the divinity of the Gospel, that it is plain

and adaptable to all conditions. If it could be understood only by a few, if it adapted itself only to the condition of a class, its divinity might well be questioned. That is one of the signs of a false doctrine, of a man-made creed. But the Gospel searches all hearts, and interprets itself to all classes and conditions. Not always in the same way, nor in the same degree, but in one way or another it makes itself understood by all.

The Gospel of Christ, the power of God unto salvation, was intended to save all men. When the Savior commissioned His Apostles to go forth and preach the Gospel, He did not say, Go to this class, or to that nation, or to this man, or that people? He said, "Go ye into all the world and preach the Gospel to every creature; he that believeth and is baptized shall be saved; he that believeth not shall be damned." And that Gospel, in like plainness, is now being preached in all the world, with a view to saving every son and daughter of God. He is not trying to damn anybody, but trying to save all, and His word is therefore understandable by all. Not until every man has had a chance to be saved, and every means of salvation has been exhausted, will the Gospel have completed its work, and Mormonism have fulfilled its mission.

I have a testimony that this is God's truth, and I presume I received it in a different way to what many of you received your testimonies. What of it? Does it matter upon what day Christ was born? The main fact connected with Him, is that He was born and that He died that we might live; that through faith in and obedience, to Him all men might be saved. That

is the essential part. And the essential part of our testimony is that we received it and still have it. It does not matter particularly how it came. I never saw an angel. No audible voice ever said to me, "Thus saith the Lord." But God gave me a conviction that this is His truth. It came to me in this way: I was in Kirtland, Ohio, laboring as a missionary, and was walking up a hill toward the Temple one evening, when suddenly my mind was illumined and expanded until it seemed as if I could comprehend the whole scope of human history from the beginning, from the days of Adam down to the end of time. I saw why Adam had been, and Enoch, and Noah, and Abraham, and Christ, and the Apostles, and Joseph Smith, and Brigham Young, and the Church of Jesus Christ of Latter-day Saints. I saw the future also, the events for which this great work is preparing; and the whole plan of redemption opened before the vision of my mind. I saw nothing with my natural eyes, but from that moment I recognized my place in history; I saw what God required of me. I knew where I came from, why I am here, and where I am going. And that conviction has never left me; it is the greatest thing the Lord ever gave to me. I have had dreams. I have healed the sick by the power of God. I have been healed myself, I have been blessed in many ways, have had my prayers answered again and again; but nothing ever came to me so great as that mental or soul illumination that revealed to me my duty, and my place, in God's great scheme. That is what I call my testimony.

It is not given to every man to look upon the face of God as did

Moses, as did Joseph Smith. One must be specially prepared before he can see what Joseph saw. What do we read concerning him in the Book of Mormon? He is there referred to prophetically, not by name, but is designated as "a choice seer." What is a seer? One who can see. Joseph Smith had to be a choice seer, to see the Father and the Son. I used to think that if any good boy went into the woods and prayed the Lord would speak to him and manifest Himself in person, just as He did to Joseph. And there was a time, perhaps, when I would have thought that had He not done it He would have been partial. But I have got over that. It was a childish view. I do not expect the Lord to manifest Himself to me in the same way that He did to Joseph the Prophet. I expect Him to communicate with me through the gifts He has endowed me with, not through those with which He has endowed my brother or sister, unless they have the right to receive for me a message from Him. When the Lord speaks to me or to you, it will be in a method and manner justified by our preparation, our gifts, our powers; for we have all been endowed in some degree. The Prophet Joseph was prepared from the foundation of the world to do the work he accomplished. It was the work of a seer, a prophet, a revelator; and the truth was revealed to him in ways, perhaps, that it could not be revealed to us, because of a difference in gifts.

The Spirit of the Lord is the source of all spiritual gifts, but He "divideth to every man severally as He will." God can reveal the truth in a dream, and has done so on many occasions. When my grandfather, Heber C. Kimball,

with Orson Hyde, Willard Richards and others, went to England in 1837, to introduce the Gospel there, they found many people prepared to receive them. Whole villages were converted. The Lord had prepared the way before them. And how had He done it? He had given to some of the people dreams, in which they had seen these very men landing on the shores of England, and when they came to them with the Gospel message these humble factory or farm hands knew they were servants of God, because they had seen them in dreams. It was their privilege to receive the message that way.

I believe my testimony came by the spirit of revelation, that illuminates the mind, and makes manifest the things of God. Another may be converted by seeing the sick healed, or by beholding a vision. It is all right if the Lord chooses to manifest Himself that way. It is all revelation. It all comes down from the Father of light.

It is the mission of the Holy Ghost to make manifest the things of God. "I will not leave you comfortless," said the Savior, "I will send you another comforter, even

the spirit of truth, that proceedeth from the Father, and He shall testify of me." That is the secret of it all. Not one of us could understand or appreciate this work, if the Lord had not first prepared the way by placing within us a portion of the Spirit that comprehends the things of God. "He will bring things past to your remembrance; He will show you things to come; He will take of the things of God and reveal them unto you." There are hundreds here today, thousands, perhaps, who, if called upon, could testify that the Holy Spirit, in some of the many ways in which it operates, has revealed to them the truth of this work. They have had it manifested to them not by man, but by the Holy Ghost. We know this is the work of God. He has given us a testimony to that effect, and this testimony will remain with us, my brethren and sisters, so long as we live for it, and prove ourselves worthy. God grant that we may do so, in the name of Jesus Christ. Amen.

The choir sang an anthem.
Benediction was pronounced by
Elder Hyrum Goff.

SECOND DAY.

In the Tabernacle, Monday, April 4th, 10 a. m.

Conference was called to order by President Joseph F. Smith.

The choir and congregation sang the hymn:

O ye mountains high, where the clear blue sky
Arches over the vales of the free,
Where the pure breezes blow and the clear streamlets flow,
How I've longed to your bosom to flee.

Prayer was offered by Elder Joseph E. Robinson.

The choir and congregation sang the hymn:

God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

ELDER JOHN L. HERRICK.

(President of Western States Mission.)

"If any man among you seem to be religious; and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world."

These words from the epistle of James seem rather pertinent today, since so many people, at this time, are thinking more than ever before upon the plan of salvation, and the redemption of the human soul. De-

fined, religion is the outward act or form by which men indicate their recognition of a God or Gods having power over their destiny, to whom obedience, service and honor are due. Specifically stated, it is conforming by faith and life—or by faith and works, if you please—to the precepts inculcated in the Bible respecting the conduct of life and duty toward God and man. Aside from what we believe, and practice, and know, a question occurred to me a short time ago, about the time of the death of Mr. E. H. Harriman, the greatest railroad magnate that the world has known, I presume. In reading a letter, which was supposed to have been read at his funeral, and which he had caused to be written to those residing on his vast estate,—the question occurred to me, Is religion worth while? Referring to those who have made a success in life, financially and otherwise, and who feel independent of people of this world, is it worth while for them to be religious? This is the letter he wrote:

"To the men residents of Arden: The lack of interest on your part is discouraging to those who provide means whereby you can have the important privilege of attending church services. Fair weather Christians are of no more use in a community than the same sort of laborer, milkman, dairyman, farmer, carpenter, blacksmith, railroadman, or any kind of a fair-weather man. It seems to me that your responsibility does not end with yourself, but extends to those over

whom you have an influence. The opportunity is given your children for religious training at Sunday School, and the church for yourselves and families, if you avail yourselves of it. I hope by next Sunday, that you may evidence more interest by attending the service."

This incident in the life of that man, coupled with another related at the same time, indicates his greatness. We are told that on one occasion, at the holiday season, he discovered that a child of one of his laborers had been overlooked and would receive no remembrance in the way of a Christmas gift. He himself went out into the snow, in the middle of the night, and walked three miles to that woman's home to assure her that her child would not be forgotten. A man that can entertain such ideas as this for religious worship and its necessity, with such an attitude toward those of the human race with whom he is connected, cannot help but be a great man. So I thought that it might be profitable to look into the lives of other great men of whom we have heard or have come in contact, and see if, perchance, they had not been religious; and the religious side of some of these men was gone into with a great deal of interest. Since the discovery of this great country, when Columbus, with those who were with him, bowed down on his knees and kissed the earth, and thanked the God of the universe for having guided and directed them to this land,—coming down through history to the great patriot and father of the country, George Washington, as well as Thomas Jefferson, Abraham Lincoln and all the great men, in fact, who had anything to do in the framing of the destinies of this new

country, were men who acknowledged a living God. They acknowledged the existence of a divine being who ruled the destinies not only of men but of nations, and they recognized His hand in the affairs of this blessed country of ours.

Yesterday, when President Smith referred to the home and what it should be and consist of, I was reminded of Moroni who, at the age of twenty-five, stood at the head of the Nephite armies of this country, who fought and gave up their life's blood,—and what was it for? For the dual reason of protecting their homes and their religion, equally. Did they realize what these two institutions meant to them? That is what they fought for and prayed for. After they were successful in overcoming the opponents who, outnumbering them, the first thing they did was to say to their enemies that the Lord had seen fit to place them in their hands, and it was by His goodness and mercy that such conditions had been brought to pass.

The thinking man today is reaching out in his contemplations far beyond mortality. It is inborn in the human race to have some conception and idea of God; and today, more than at any other time, I believe, among the sectarians, they are realizing this truth,—that God is a living being, and that their bodies are immortal. Immortal life is so closely connected with us and our work, our religion, our faith, I would like to read a few lines of the inspired poetess, Ella Wheeler Wilcox, which, perhaps, explains our position, or at least it suits my view, particularly in regard to the question of immortality:

"Immortal life is something to be earned,

By slow, self-conquest, comradeship
with pain,
And patient seeking after higher
truths.
We cannot follow our own wayward
wills
And feed our baser appetites and give
Loose reins to foolish tempers, year
on year,
And then cry, 'Lord, forgive me, I be-
lieve—'
And straightway bathe in glory. Men
must learn
God's system is too great a thing for
that;
The spark divine dwells in each soul,
and we
Can fan it to a steady flame of light,
Whose lustre guilds the pathway of
the tomb
And shines on through eternity, or else
Neglect it till it simmers down to
death
And leaves us but the darkness of the
grave.
Each conquered passion feeds the liv-
ing flame;
Each well-borne sorrow is a step to-
ward God.
Faith cannot rescue, and no blood re-
deem
The soul that will not reason and re-
solve.
Lean on thyself, yet prop thyself with
prayer,
For these are spirits, messengers of
light,
Who come at call and fortify thy
strength,
Make friends with thee and with thine
inner self,
Cast out all envy, bitterness, and hate;
And keep the mind's fair tabernacle pure;
Shake hands with Pain, give greeting
unto Grief,
Those angels in disguise; and thy glad
soul,
From light to light, from star to shin-
ing star,
Shall climb and claim blest immortal-
ity."

I bear you witness, my brethren
and sisters, of the divinity of this
work in which we are engaged. I
bear my humble testimony to the
truth of, and I feel to subscribe to,
the principles enunciated by Presi-
dent Smith at the opening of this

conference. I pray God's blessings
to rest upon him and strengthen
him in the loss of his beloved com-
panion and counselor in this
Church. I pray God's blessing up-
on us all, that we may be endowed
with sufficient of His Spirit to live
uprightly, to do our duty to our
fellow-man and to our God, through
Jesus Christ. Amen.

ELDER RUDGER CLAWSON.

Examples of astounding wealth and
extravagance.—The Savior's exam-
ple of disregard for earthly riches.—
True happiness derived from other
sources than wealth.

I feel a good deal like President
Smith expressed himself, last eve-
ning, that to stand before a large
congregation of this character ins-
pires one with a feeling of awe, if
not of fear; and if I shall be able to
say anything this morning that shall
be profitable to us, it will be due to
the help and assistance of the Spirit
of the Lord.

I quote from the Proverbs, chapter
23:

"Labor not to be rich: cease from
thine own wisdom."

"Wilt thou set thine eyes upon that
which is not? for riches certainly make
themselves wings; they fly away as an
eagle toward heaven."

Again, in Proverbs, chapter 30:

"Two things have I required of thee;
deny me them not before I die:

"Remove far from me vanity and
lies; give me neither poverty nor
riches; feed me with food convenient
for me;

"Lest I be full, and deny thee, and
say, Who is the Lord? or lest I be
poor, and steal, and take the name of
my God in vain."

This prayer of the wise man is

worthy of our consideration—how beautiful, how appropriate, how consistent! He prayed not for riches, for fear that he would forget the Lord; he prayed not for poverty, because it is a distressing thing and may lead to crime; but he prayed for just sufficient to meet his reasonable wants, and then he would be content.

Brethren and sisters, the spirit of the age is a spirit to seek after wealth, to get rich, and to get rich quickly. There are innumerable schemes and enterprises devised by which this might be accomplished, and many people run into speculations that lead down, swiftly to financial ruin.

At the beginning of the nineteenth century there were very few people in America who could be classed as wealthy. If a man was known to be worth a million dollars, nearly every eye was upon him, it seemed to be such a wonderful thing; but now a million dollars is looked upon as quite a paltry sum, and he who has attained to this degree of opulence attracts no attention whatever. During the past century great fortunes have been accumulated by the wealthy in the United States. Henry Clews, a Wall Street banker, and an authority of eminence in financial matters, has prepared a list of some of the rich men of the country. Here it is:

John D. Rockefeller.....	\$500,000,000
Andrew Carnegie, \$115,000,-	
000 given away, leaving.	250,000,000
Wm. Waldorf Astor, chiefly	
real estate	200,000,000
John Jacob Astor.....	175,000,000
The Gould family (of which	
Geo. J. Gould's personal	
portion represents \$35,-	
000,000)	150,000,000
Marshall Field	100,000,000
Blair estate	100,000,000

W. K. Vanderbilt	80,000,000
Russell Sage, now Mrs. Rus-	
sell Sage	80,000,000
D. O. Mills	75,000,000
Wm. Rockefeller	75,000,000
J. P. Morgan	60,000,000
Jas. J. Hill.....	60,000,000
Henry H. Rogers.....	50,000,000
Henry Phipps	45,000,000
Jacob D. Archibald	40,000,000
Henry M. Flagler.....	40,000,000
Jas. B. Haggis	40,000,000
James Henry Smith (not	
<i>John Henry Smith (laugh-</i>	
<i>ter)</i>	35,000,000
Wm. H. Tilford	20,000,000
James Stillman	15,000,000
[Just think of that—the paltry sum	
of \$15,000,000.]	
George F. Baker	15,000,000

This makes a total, owned by twenty-two men, of two billion, two hundred and five million dollars. Mr. Clews admits that his list is incomplete, but says that it undoubtedly contains the names of the richest men in the country. Now, pause and reflect, brethren and sisters. Think what an immense responsibility rests upon these men who own such vast wealth. You could scarcely suppose that they would have a moment's time to devote to religion, or even to devote to their families, their time would be so completely occupied in looking after and managing these millions of dollars.

I would like to say in this connection, brethren and sisters, that the possession of great wealth often leads to extravagance and folly of the worst character. I was reading, the other day, of a case in court, where a wealthy woman was suing out a divorce from her wealthy husband, and in order to impress the judge with the necessity of allowing her a large alimony, she gave to him and to the court a detailed account, which was published, of her yearly expenses, the moneys ex-

pended by her for dress amounting to \$40,000. I am sure it would be interesting to you to know the number and cost of the various articles required by this wealthy woman to furnish her wardrobe for one year; and, of course, the expense is continuous, as the fashions, you know, change frequently. She required:

Twelve morning gowns that cost from \$50.00 to \$100.00 each. These often very elaborately ornamented would cost from \$350 to \$800 each.

Fifteen reception gowns, \$250 to \$350 each.

Twenty-four street gowns at \$100 to \$200 each.

Six house gowns, \$350 each

Six negligee gowns, \$50 to \$175 each.

Six tailored suits, \$90 to \$150.

Four riding habits, \$150 each.

Twenty yachting suits, \$50 each.

Furs:

One black muff and boa, \$225.

One black caracul skirt, \$700.

One black otter boa, \$125.

One fur coat, \$300.

Now I submit to you the question and ask if you do not think that one hundred women, and even a greater number, could be clothed properly, to make a very respectable appearance, and to look reasonably well in all respects, with the money that was expended by this one woman on her wardrobe for one year? So that it would appear to be a very foolish and extravagant outlay. In order to satisfy her it would require a very large sum in alimony, and that is what she wanted.

Now, in the matter of wealth, as in all other matters, we must look to our Lord and Master as the great exemplar, and we may well judge from what the scriptures say that He despised wealth, for upon one occasion He said—think of it, the Lord of life, the Savior of the world, the Son of the living God,

said, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head." He seemed to give very little attention to the question of wealth. Even the adversary was permitted to take Him to the top of a high mountain and to show Him the kingdoms of the world and the glory thereof; and the adversary turned to Him and said, "Fall down and worship me, and all these things I will give thee." The Savior said, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Upon one occasion, as you will remember, a ruler of the Jews came to the Savior and said to Him, "Good Master, tell me what I shall do to inherit eternal life." The Savior turned to him and said, "Why callest thou me good? None are good except God. Thou knowest the commandment, Do not commit adultery; do not kill; do not bear false witness; defraud not; honor thy father and thy mother." "Why," said the young man, "all these have I kept from my youth up." And the Savior, looking upon him, loved him and said, "Yet lackest thou one thing." Now, think of it, what a remarkable life this young man had led, he had kept all these great commandments from his youth up, every one of them, and was only lacking in one little thing, the correction of which would enable him to grasp eternal life. The Savior said, "Sell all that thou hast and distribute to the poor, and thou shalt have treasure in heaven: and come, follow me." This made the young man very sad, and it grieved him sorely, for he had great possessions, and he turned away; and the Savior, addressing Himself to His disciples, said, "How hardly

shall a rich man enter into the kingdom of heaven." Whereupon Peter replied, "Lo, we have left all and followed thee." Jesus answered, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." How very fitting were the words of the Savior upon another occasion, if applied to that young man, wherein he said, "Lay not up treasures unto yourselves upon earth, where moth and rust doth corrupt, and thieves break through and steal, but lay up for yourselves treasures in heaven where moth and rust doth not corrupt, neither do thieves break through and steal; for where your treasure is there will your heart be also." The acquirement of riches was not only referred to upon numerous occasions, by the ancient writers of the scripture, and also by the Savior in His day, but the Lord in modern times has spoken very clearly, and definitely respecting it. In His revelations to the Prophet Joseph Smith, this subject is dwelt upon quite fully and seems to be counted of great importance. The Lord said to Joseph, in section 38 of the Doctrine and Covenants:

"If ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people, for ye shall have the riches of eternity; and it must needs be that the riches of the earth are mine to give; but beware of pride, lest ye become as the Nephites of old." And how were the Nephites of old? We read that they grew to be quite wealthy; they became proud and high-minded, and went with stiff-necks and high looks, and they seemed to think they were better

than their poorer brethren and sisters, because of the costly apparel which they wore. This was a great evil in the sight of God. Upon another occasion, the Lord emphasizes the words of the wise man in the proverbs, when he said: "Seek not riches, but wisdom, and the mysteries of God shall be unfolded to you; then shall ye be made rich, for he that inherits eternal life is rich."

Brethren and sisters, the late President John R. Winder is a rich man, for he will inherit eternal life. He fought the good fight, kept the faith and has won a crown in the kingdom of our God.

Now, we have before us, on the one hand, the riches of eternity, and, on the other hand, the riches of the earth. Which will you choose? If you choose the riches of eternity, then all other things will be added unto you. If you choose the riches of the earth, you may lose all else, yea, even the riches of the earth. There are many, very many among the Latter-day Saints who are rich today, and others who are growing rich; but they do not derive their happiness from riches. There are five sources from which the Saints derive inestimable happiness, and in which the principle and power of wealth has no influence whatever: The first is the possession of the Gospel of Jesus Christ; the second is the contemplation of spiritual things in that Gospel; the third is the blessings of the house of God, in which the endowments are given, and the principle of marriage for eternity is revealed; the fourth is the preaching of the Gospel to a fallen world, thus bringing to pass the redemption of mankind; and the fifth is administering the necessities of life to the worthy poor. This is what brings happiness, pure and

unsullied happiness, to the Latter-day Saints. Let us seek after these things.

May the Lord bless His people. May He prosper and sustain them. May He bring to them the riches of eternity, and may He bring to them the riches of the earth, if they can only have wisdom to employ these riches for the building up of His Church and Kingdom. May the Lord God of Heaven bless His Prophet and His people, is my prayer, in the name of Jesus. Amen.

President Melvin J. Ballard sang the hymn, "I know that my Redeemer lives," as a baritone solo.

ELDER HYRUM M. SMITH.

How Joseph Smith became a Prophet.—The Gospel and Priesthood restored.—Continuation of authority after the Prophet's martyrdom.—God's inspiration manifest in character of successive leaders.—Futile efforts of enemies to create dissension in the Church or retard its growth.

Almost ninety years have passed away since the opening of the dispensation of the fulness of times, in the which the Father, in person, accompanied by His Son, Jesus Christ, came from heaven to the earth in answer to the prayer offered them by Joseph Smith, a boy of fourteen years of age. These divine personages made themselves known to this lad, answered his questions and told him that the time had come for the introduction among men, once more, and for the last time, of the Gospel of the Lord Jesus Christ which is the power of God unto salvation. This was a most glorious and effulgent day. We are told it was a beautiful day in the spring time, a day in every way

befitting such a condescension on the part of the Father and the Son, to come from their celestial abode into consultation with Joseph Smith in this state of life. But almost immediately after that glorious vision, the clouds of darkness began to encircle this young man,—who was now a prophet of God,—for the moment that he declared he had seen the Father and the Son, nearly all who heard the declaration rose up in opposition to him, and in great objection to his message, declaring it to be false and from the evil one, and they tried to their utmost to persuade the prophet himself that he had been deceived. Nevertheless, he knew he had not been deceived; and, obedient to the instructions imparted to him by the Savior, he continued to do, as nearly as was possible, what he thought and understood to be right and according to the will of the Lord. In due time, the Lord sent from His presence other messages to Joseph, with further instructions and with proper interpretation of many of the prophecies that had been made, concerning the latter times, by the ancient prophets, with other prophecies and promises to him that the Church of Christ should be organized, and that he should become the instrument, in the hands of God, in building up the Church of Jesus Christ in the latter days. These promises and prophecies were, in due time, fulfilled. The Aaronic Priesthood was conferred upon Joseph Smith by John the Baptist, who had been the forerunner of the Savior in primitive times, and some time later the Melchizedek was conferred upon him by Peter, James and John. These were men who had lived, and who had been valiant in the testimony of Jesus Christ.

They had been preachers of the Gospel, and had held the Holy Priesthood. They, with the exception of John, had been put to death for the testimony which they had borne. They had been resurrected, had come forth from the grave, and had been sent by the Father and the Son to Joseph Smith to restore the Priesthood which was the authority of God, by which these great prophecies should be fulfilled, namely, the building up of the kingdom of God in the earth, the establishment of the Church, and the opening of the doors of all nations for the preaching of the Gospel, that the light of truth should be spread into every nation and among every people, to every kindred and tongue, and that the cry of repentance should go forth, that all men should have the privilege of hearing it and the opportunity of accepting the Gospel, repenting of their sins and becoming members of the Church, thus putting themselves in the way, by their obedience, to inherit eternal life in the Celestial kingdom of our Father in heaven.

All this was accomplished, and in the midst of persecution, and all manner of evil and slander and opposition that were brought to bear against the Prophet and those who believed in him. In spite of it all, the Prophet was able to accomplish his great mission; and during his brief life—his presidency over the Church was but fourteen years—he laid the foundations of this great and glorious kingdom; he effected the organization of the Church, an organization which is, at the same time, the pride of the Saints, the glory of the Lord, and the wonder of the world. He was martyred for the truth's sake,—put to death for bearing witness and testimony of

Jesus. At his death, the Church experienced possibly the darkest moment of its career. For but a moment, however, were the Saints bewildered despite their intense sorrow. They were, I imagine, a good deal like the disciples of the Lord Jesus Christ, when they had seen their teacher, their guide and their God crucified upon the cross. They went away in sorrow, and they declared that they had hoped that this man "had been He which should have redeemed Israel." They were enthralled, for the time being, in doubt, in darkness, and in very great disappointment. So were the Latter-day Saints at the martyrdom of the Prophet and his brother the patriarch of this dispensation. They were troubled for a little while. They were not in doubt, however, as to the man having been a prophet of the Lord, and the restorer of the Gospel. In order that they should not fall into doubt, the Lord did not leave them even in this anxious state for long. He raised up him who was to receive the authority and the mantle of the Prophet. President Brigham Young, of the quorum of the Twelve Apostles, was transfigured before the people; in their conference. They knew that the Prophet Joseph was dead, yet when President Young arose to address them, they saw in the speaker the Prophet, in stature and in feature, and they heard the voice of the Prophet of God speak unto them. This renewed their faith and gave them courage; it convinced them that God had chosen him, and he was accepted by them as their leader, and in due time was sustained by the people as the President of the Church of Jesus Christ of Latter-day Saints, to succeed the Prophet Joseph Smith.

During the dark days of persecution and mob violence immediately following the martyrdom, the Saints were driven from their homes, and their houses were burned and their property destroyed. They were driven out in the winter time, even beyond the borders of civilization, into the wilderness. The Lord was mindful of His own, however, and revealed His purpose and will to President Young, and the inspiration of His Spirit rested mightily upon the Saints, giving them hope and encouragement and consolation even in this hour of deepest distress. Guided by the revelation of God, President Young led the people across the plains, and the Lord established them in the valleys of the mountains. President Young, in his wisdom and greatness, taught the Saints, he guided them, he instructed them, he sent them into the north and into the south; he advised them in the manner and matter of establishing colonies throughout the length and breadth of this land. He built up cities, towns and villages, and the Saints under his wise presidency grew daily in the work of the Lord, becoming stronger and more numerous as time passed on. President Young presided over the Church for upwards of thirty years; and in all his experience there was never a time when the Saints, for one moment, ever lost faith in him as the prophet, seer, and revelator of the Church, and the representative and mouthpiece of God upon the earth. Nor for one moment did President Brigham Young ever prove recreant to his great trust, or prove himself incapable of the wonderful responsibility that had descended to him from the Prophet Joseph Smith who was the founder,

under the Lord, of His Church in this day. He also endured persecution, as did the people during his presidency. The world was arrayed against him, as it had been against the Prophet before him. Nevertheless, through these dark days of its sad experience, the Lord was sustaining His Church; and after the darkness the sun always shone more brightly. When any particular warfare made against the people, was over, the Church rebounded with greater force, gathered greater strength, greater faith, greater inspiration, and greater power in the carrying on of the work of the Lord towards the accomplishment of the redemption and the salvation of the children of men, and the spread of truth among the people of the world.

When the Lord gathered President Young to Himself, He had already prepared another mighty and good man to take his place—President John Taylor, one of the greatest and noblest men of this dispensation, was sustained by the people as their president. He also received the mantle of the prophet of God. He received the revelations of the Lord, and was in constant communication with Him in all things connected with the building up of the kingdom and the spread of the Gospel. He was an inspirational preacher of the Gospel, an able writer upon the principles and doctrines of salvation, and a valiant champion of the cause. The people rallied to him, supported and sustained him. They received the same witness that he had been chosen of God and had been exalted of the Father, as they had received concerning President Brigham Young and the Prophet Joseph Smith. Very dark days were ex-

perienced during his presidency, days of exile, days of sorrow, days of persecution, when he with many of the general authorities of the Church were hunted and hounded, by officers of the law, for conscience sake, because they were determined to keep the commandments of the Lord, because they believed in the principles that they were living and practicing, because they were honest and conscientious in their belief, and would not yield that which God had commanded them to do, even though it necessitated their going into exile or prison, or, perhaps, suffering even martyrdom for the truth's sake. In the end, that was the fate of President John Taylor, for he died during the time of his exile, when he had been driven from home, and when many of the Saints were hunted and had to flee to save themselves from undeserved punishment, and many others had been sent to prison. But before his death, the Lord had been preparing his successor, as the Lord always does have in preparation those who shall be called to carry on the work of His servants who have finished their work.

When President Taylor had completed his mission, President Wilford Woodruff was raised up, and he, also, became a wonderful man, a mighty man, a man of faith and humility, a man of power, of wisdom, of judgment, a man of great inspiration, who, like the others, lived in the hearts of the people. All the people recognized in him the prophet of the Lord, the president of the Church, the man who held the keys of authority and who stood at the head of the Church, having been raised to that exalted position by the Lord Himself, and sustained

by the Saints. During his lifetime he was upheld and sustained in all his acts, and the wisdom of the Lord was manifest in his appointment. He lived to a great age, filled his mission and accomplished the work the Lord had assigned for him to do, and he departed this life mourned by all the people of the Latter-day Saints and by very many who were not members of the Church, but who were acquainted with him, and knew his worth. President Lorenzo Snow succeeded him, and like all the rest, he demonstrated by his life that he labored, advised, counseled, and preached under the inspiration and direction of God the heavenly Father. The people loved him. Under his administration the Church made splendid progress. After his death the Lord placed at the head of the Church another of His servants, who magnifies nobly that great authority of Presidency and in whom the power and might and wisdom that characterized the lives of all the other presidents of the Church are embodied. He, like them, has the confidence of the Saints of God and enjoys, also, the approbation of the Lord and the Lord's blessings and inspiration poured out upon him.

Now, during this conference, the 80th annual conference of the Church of Jesus Christ of Latter-day Saints, we witness that the Church has grown larger than ever, that the people assemble in greater numbers, as each succeeding conference comes annually and semi-annually. It seems a pity that many who come find it impossible to be accommodated under the sound of the voices of the servants of the Lord who are called to speak and

minister unto them. It appears that the Church will have to build, sometime, another tabernacle, for there is no doubt that another building such as this could be filled to overflowing during the conferences. Thus has the Lord blessed the Saints; He has gathered them in the valleys of the mountains; He has made them mighty. They have been obedient; they love the truth; they understand the word of God; the scriptures are plain unto them. They comprehend the purposes of the Lord in this dispensation, and as a general thing they are prepared to do whatsoever the Lord requires of them, to go and to come, to accept and put into actual practice the will of God as it is made known unto them through the Presidency of the Church.

We have had some dark days in our experience. It was but a few years ago that an especially bitter and cruel warfare was made upon the Church, and every effort within the power of evil designing men, and every effort that could be brought to bear upon men by the power of the adversary was used to discredit the President of the Church among the people. The people were warned against him. Some of the descendants of the Prophet Joseph Smith took it upon themselves to write letters of warning to the President of the Church, in which he was accused of deceiving the Saints, and warnings to the people to beware of the general authorities and the Priesthood. The people were told that they were being led astray. The people—it was said—were innocent; the people were pure and good; but their leaders were impure and bad. The grandson of the Prophet Joseph

Smith came here and made a great effort with these warnings, to create discord and dissatisfaction among the Saints of God. He joined himself with those avowed and determined enemies of the people who for years had made war upon the Saints; he was in constant association and communication with them, assisted them in their tirade against the Priesthood, and in their efforts to discredit the Presidency before the people. There were a few—just a few foolish and unstable ones among the Latter-day Saints who had not been very faithful, who had not enjoyed the Spirit of the Lord, and they were tinctured with this folly, and they rose up against the brethren. They called themselves prophets, claiming to be one or another of the ancient prophets come again; and because of this the enemy actually imagined that they were making great inroads among the people. So sanguine and sure were some of these men that the Church of Jesus Christ of Latter-day Saints was about to be disrupted and broken to pieces, and that there would be a great harvest for these pretenders, that even the president of the so-called Re-organized church came to Utah with the full intention and hope of gathering up the fragments and establishing again the Church under his leadership. I remember so well: he made a few speeches in this city, as did his son. They came to the conference, and sat here among the presidents of stakes. They fully expected to see the Presidency of the Church repudiated and voted down. The Latter-day Saints were assembled, as usual, in great numbers. But, do you know, there were none of the general authorities that had

any fears; they did not expect to see the kingdom of God destroyed and the Church thrown down and given to another people. They knew better; the Lord had promised otherwise; and so, when the President's name was presented before the great congregation for their support, the people responded almost to a man, and just like it might have been one man, so united were they. I remember the president of the Re-organized church and his son,—how they looked back over the congregation, to see how the people would reject the authorities of the Church; but they turned to see a sight that they had never and that few of us had ever seen before, for it seemed to me every hand was raised just a little higher than I had ever seen them raised before, and they remained uplifted just a little longer than usual. They were raised with a determination, with a will, with a faith that conveyed unto all present the knowledge that these men were indeed living in the hearts of the people, and that the people knew for themselves that they were God's divinely called servants, and that God was at the head of this Church, and not men alone, but that the men whom the Lord had chosen to preside among the people were in close touch with the Spirit of God, in communication with the Lord constantly.

What a disappointment it must have been to our Re-organite friends, and what a defeat it was to the adversary, a defeat so decisive that from that time to this the enemy has scarcely recovered. Those dark clouds which, according to the opinion of some, threatened the very foundation of the Church, have been dispelled and

the sun has shone forth with greater glory and light upon the people than ever, and the Gospel has made greater progress in the world. It has made greater advancement in the various mission fields. Missionaries have had greater power, and the people of the world themselves, have come to understand more thoroughly and fully the purposes of the Elders of the Church who are preaching this Gospel. The hundreds of thousands of people who come to this city annually, and are entertained at the Bureau of Information, and are kindly received by the Elders of the Church, and are courteously conducted about these grounds, and through these buildings, have the Gospel preached unto them. Good literature is given to them. They go away with a much better understanding of Mormonism with a better impression of the people, with more light concerning them. They go away with a more friendly disposition and feeling toward us, and this feeling they carry with them into the world, and it is having its effect. As a result of it, the principles of the Gospel are being better understood and more people are investigating the truths of it. People are being baptized constantly, by the hundreds, out in the various mission fields, and at home the Latter-day Saints are strong and full of faith.

We often bear our testimony to the divinity of the mission of the Lord Jesus Christ, and we all have that testimony. We bear testimony, also, to the divinity of the mission of Joseph Smith the prophet; and that those who have succeeded the Prophet are divinely called and have a divine mission to perform in the

earth. As we bear this testimony, so I this morning, would like to bear my testimony concerning the people of God who are the fruits of this restoration and of the preaching of the Gospel in this dispensation, that they are men and women who love the Lord with all their hearts, minds and strength, who love the truth, and uphold it, who love that which is right and good and pure, that which is noble and godlike, and they are living for these principles and sustaining them in the midst of the earth. I bear testimony to their intelligence, to their wisdom, their greatness, their humility, their faith—that they are a god-fearing people, that they do love the Lord, and love their fellow-men. That they honor the Priesthood and desire to magnify their callings. May God bless us and continue to increase us, that we may gather strength and power to further persuade the world of the fact that God has spoken, that He has raised up a people, that He has established His Church and is building His kingdom.

May the Lord ever keep us true and faithful to these things. May we uphold the work of God and ever magnify ourselves and the authority of the Priesthood, and preach to the world the Gospel of Christ, that all may be saved. Let our prayers still ascend to the Lord in behalf of those who are clothed upon with such great authority and who are under such great responsibility, in presiding over the people and directing the work of God in all the world. I know for myself, by the power of the Spirit of God, that spirit spoken of by Brother Ballard yesterday, the Holy Ghost; that the Lord has indeed established this work and has set His hand for the last time to gather in one all things

in the Lord Jesus Christ. May we do our part in assisting Him in the accomplishment of His great and glorious purposes for the salvation of the living and the redemption of the dead,—in the name of Jesus Christ. Amen.

The choir and congregation sang the hymn :

Our God, we raise to Thee
Thanks for Thy blessings free
We here enjoy;
In this far western land,
A true and chosen band,
Led hither by Thy hand,
We sing for joy.

Benediction was pronounced by Patriarch John Smith.

Conference adjourned until 2 p.m.

AFTERNOON SESSION.

Conference was resumed at 2 p.m.

President Joseph F. Smith called the meeting to order.

The choir and congregation sang the hymn :

Redeemer of Israel, our only delight,
On whom for a blessing we call,
Our shadow by day, and our pillar by
night,
Our King, our Deliv'rer, our all!

Prayer was offered by Elder Hugh J. Cannon.

The choir and congregation sang the hymn :

How firm a foundation, ye Saints of
the Lord,
Is laid for your faith in His excellent
word!
What more can He say than to you
He hath said,
You who unto Jesus for refuge have
fled?

Elder Heber J. Grant said: To-day is the fortieth anniversary of the birth of Elder George Albert Smith. As you are all aware, Brother Smith has been in very poor health and is now at Saint George. Word received from him today is to the effect that he is gaining very nicely. I am sure that I express the sentiments of all who are here present when I say that we earnestly supplicate the Lord to restore him to perfect health and strength. He sends greetings to the Latter-day Saints, and his sincere thanks for their faith and prayers and the love and sympathy extended to him during his sickness.

ELDER CHARLES A. CALLIS.

(Pres't of Southern States Mission)

I earnestly pray that the spirit of my remarks may be in harmony with the spirit that has accompanied the remarks of my brethren during this conference.

When the angel Moroni appeared to the Prophet Joseph Smith, to deliver his message to that boy, to reveal the place where the plates were hidden, from which the Book of Mormon was translated, he told Joseph that God had a work for him to do. To that work the Prophet Joseph consecrated his life and all that he had, until his days closed in martyrdom. It was the performance of that duty, his devotion to that work, that made Joseph Smith great; and it is the Gospel, restored under his administration, that has given this people the commanding position they occupy. We have not made this Church great; we have not shed any honor or lustre on the Gospel; the Father hath done that,

and we are working to glorify His holy name. It is the Church, the Gospel, that has made us great, and it has magnified us in the eyes of all honorable men and women, and by it we have found favor with God. It is the kind of work we engage in that forms our characters. If we engage in dishonorable work, we shall be dishonorable men; but if we are engaged in a great and glorious work, such as this gospel is, we become great and honored in the sight of God, and in the sight of all good men and good women. We ought to be grateful to the Lord for the marvelous opportunities that He has given unto His people. We are a peculiar people, but we should be a people peculiarly zealous of good works. Look at the organization of the Church, so complete and perfect. The opportunities it affords to every man, woman, and child, to develop their characters, their spirituality, to make them great in the service of the Almighty, and to be of service to their fellow creatures are many and invaluable. As we realize our loftiest ideals of citizenship through this great government of ours and its institutions, so through the Church organization may our spiritual ideals be realized, and our labors find a profitable and legitimate expression.

One of the good things in the world today, one of the signs which indicates that the Gospel is being favorably received, is the ready sale which the Book of Mormon is finding. Men and women are purchasing that sacred record, and they are prayerfully perusing its pages. In many places in the Southern States mission, where, a few years ago, we could not give it away, we are to-day selling large numbers; and that book is the best missionary, the

best friend-maker in all the world. Before I left Chattanooga a few days ago, a lady came to me and said, "Brother Callis, I want to be baptized; I am converted to the Gospel." I said to her, "Sister, I haven't seen you at our meetings very much." "No," she replied, "that is true, but I have been reading the Book of Mormon, and I am converted to the truth. I know that Joseph Smith was a prophet of God, through reading that book, and I know that the Gospel is the power of God unto salvation." I love the Book of Mormon because it contains the fulness of the Gospel as taught by Jesus to the people on the western hemisphere. It contains plain and precious things that have been left out of the Bible, which we love and in which we believe.

Paul, in discoursing on charity, said, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal," and the Apostle goes on to say that though he gave his body to be burned, and all his goods to feed the poor, yet if he had not charity it profited him nothing. Then he continued, "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." And he closes that remarkable chapter with these words: "And now abideth faith, hope, charity, these three; but the greatest of these is charity." It is not clearly defined in the foregoing just what the Apostle means by "charity," and to get the definition of the term we appeal to the Book

of Mormon. On page 599 of the sacred Nephite record, Moroni, in expressing his admiration and love for the Lord, said: "And now I know that this love which thou hast had for the children of men, is charity;" and the same Prophet said that, "Charity is the pure love of Christ." The Apostle Paul and Moroni spoke and wrote as they were moved upon by the Holy Ghost; hence there is harmony and beauty in their teachings. Wherever truth is found, though it be separated by oceans, it agrees; it is harmonious, because it was given by the same Spirit, by the same Lord who sendeth every good and gracious gift unto the children of men. But how is charity expressed? I hold and firmly believe that of all the people on the face of the earth, the Latter-day Saints, taken as a whole, have more charity than any other people. The love of God is greater than all other gifts, because God is love, and love is eternal. The love of God is expressed in the redemption of His sons and daughters. It is beautifully declared in the Gospel of Saint John: "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." That is the true love; that is the true charity which moves us, not to distribute gifts needlessly, not to bring up our children in idleness and pleasure-seeking—not to extend to our children that false kindness that gives them everything they ask for, but to use the love we have for them to persuade them to do right, to teach them the word of God and to keep His commandments.

You know it is said in the same glorious book—the Nephite record—and by the way, I might say that

this verse that I am going to quote gives us a glimpse into eternity—it shows us, in a measure, at least, what our future life or course will be; and I want only a glimpse. I believe with Emerson that, "all that I have seen teaches me to trust God for what I have not seen." "For," said the Lord to the faithful Nephi, "my work is not yet finished; neither shall it be until the end of man; neither from that time henceforth and forever." What! The Lord God at work? Yes—and I believe that it is this work in which He is engaged that accounts for His greatness, and I do not mean to be sacrilegious in saying that. Oh! that every man who has a desire to withdraw from active duty in the Priesthood would read this verse and ponder it over in his heart. There are too many men who feel that the cares of this life should absolve them from active duty in the ministry. I believe, my brethren and sisters, that when a man asks for retirement, before the authorities of this Church see fit to release him, it smacks too much of a surrender—a surrender to indolence, a surrender to the wrong influence. I believe we should stand as firm as these granite mountains in the defense of truth. When the United States was at war with a certain nation one of her war vessels was commanded by a young man, and his name was Joseph. His father worked in the navy department. One day the message was flashed to the seat of government that Joe's vessel had struck its colors to the enemy. But the old man knew what his son was made of; he had confidence in his integrity, and he bowed his head and wept, and in a voice broken with grief, he said: "Joe's dead, then." Sure enough, when

the details of the battle were received the fact was disclosed that Joe had met his death in the discharge of his duties, before his ship was surrendered to the enemy.

Now, what is this work in which God is engaged? Let Deity himself answer. He said to Moses, as recorded in the Pearl of Great Price, "And this is my work and my glory, to bring to pass the immortality, and the eternal life of man." Oh! it is enough to make our hearts burst with joy, to think that the great Creator is doing work to elevate you and me, to exalt us in his kingdom, by persuading us, in loving kindness, to do our duty. Then, too, He has chosen his obedient children to do this glorious work, to work with Him as it were—for be it known unto all of us that God does use humanity to further His purposes in the earth. He uses men and women to preach the Gospel, and in the preaching of the Gospel we can exercise this charity and show the love of God, that is in our hearts. Who will look at that glorious temple, and the other temples in the valleys of the mountains, and say that this people have not charity or the love of God in their hearts. Only a few weeks ago, an old man, a Latter-day Saint, living in Mississippi, donated a thousand dollars for temple work. He is living in the shadow of death, in the evening of life, but so filled is his heart with the love of God that he is willing to sacrifice for the good of those who will come after him.

My brethren and sisters, I desire to say unto you, for I believe it with all my heart, that the road to exaltation and eternal progression lies through sacrifice and work. Jesus said, "Be ye perfect, even as your Father which is in heaven is per-

fect." He did not limit the attainment of perfection to time, degree, or state. Eternal progression will be along the lines of orderly knowledge, and of law, because the Gospel will be in force in eternity as it is here. It is impossible for a being, mortal or immortal, to progress without a due regard for law and without obeying the mandates of the Almighty. "The heavens declare the glory of God." So does the history of His Church the marvelous work it has accomplished and is accomplishing demonstrate and declare that Joseph Smith was a prophet of God. In the early days of the Church, in the midnight of its history, when the prophet Joseph declared that all the powers of the evil one were combined to overthrow the Church, God revealed to him, in Kirtland, that something must be done for the salvation of His Church. Did that mean for Joseph to sit down in idleness, or to lose heart? No, never! He organized that great missionary expedition to Great Britain. He sent Heber C. Kimball, Orson Hyde, and others to preach the Gospel to the people in England and in Europe. As a result of that expedition, countless thousands have been converted to the truth. I am one individual among those countless thousands who bless God that Joseph the Prophet was inspired to send those missionaries over there—for they and the men who came after them converted my mother. My mother taught the Gospel to me, and she received it from the servants of God. I would like to mention one incident here. I like to acknowledge the goodness of the Lord. When President Joseph F. Smith was presiding over the European mission, I was a little child. I was very sick,

so sick that the doctors had given me up; they had told mother there was no hope for me; but she was filled with faith; she sent for President Smith. He came and laid his hands upon my head and blessed me, and promised mother that I should live, and by the goodness of God I am here today—the desires of my heart being that I may be of some little use in the kingdom of God.

I bear you my testimony, my brethren and sisters, that President Smith is a prophet of God. Strong and convincing are the testimonies that people receive when they embrace the work of God. Their hearts are turned to their fathers, and the hearts of the fathers are turned to the children. The gift of healing, the gift of prophecy, the gift of tongues are manifested among those who believe; and these gifts, and blessings, these testimonies could not come through a counterfeit ministry. The Elders go forth, and by the power of the Holy Ghost declare the word of God, and that power carries their words to the hearts of the children of men. I testify unto you that the authorities of this Church are men of God, the right men in the right places; and when we build them up we build ourselves up. No wonder the devil is striking at them. It is no new thing. The infamous Clark at Far West said to the Latter-day Saints, "Do away with your presidents, do away with your apostles; do away with your bishops, and be like other people." But we cannot do that, brethren and sisters. The man who declares he has no faith in the Priesthood has no faith in the Gospel—because they are inseparable. I believe in the priesthood; I have faith in the servants of God; and if

the Saints will uphold their hands; they will have more influence for good in their homes. The man or the woman who maligns the Church authorities, who finds fault with the president of their stake, or the bishop of their ward, that man and woman have not the influence with their children that they would have if they were loyal to their leaders, and thus please God.

I bear testimony to the truth of the Gospel. It is my testimony that Joseph Smith was a prophet of God, that the leaders of the Church are men of God, and that our prophet and leader today is a prophet of God; and I bear this testimony in the fear of the Lord, and in the name of Jesus. Amen.

Prof. E. C. Rodone sang the baritone solo, "Conversion of St. Paul."

ELDER GEORGE F. RICHARDS.

Responsibility of parents for conduct of children.—Evil effects of reading pernicious literature.—Importance of Church School education and influence.—Benefits of practical training in Religion Classes.

Of the several themes spoken upon by our president, in the opening session of this conference, intimating that the same might be enlarged upon, during the succeeding sessions, by other speakers, there are none of more importance than that of the responsibility resting upon the Latter-day Saints with respect to the proper bringing up of their children and the proper care of them. Next to our own salvation, of interest to us, is the salvation of our children. Psychologists have said that there are three important means or agencies potent

in the education of the child: the home, the school, and the church; the home first of importance. Nature has laid the responsibility upon parents to care for their offspring until they are able to care for themselves; the law also demands this of the citizens; and not the least important, in the care which is exacted is that of the proper religious and moral education, as well as the secular education that should be given to the child. God our Father has also exacted of us that we do properly teach our children. He has said, in His revelations to the Prophet Joseph Smith, as recorded in the 68th section of the Doctrine and Covenants:

"Inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the heads of the parents."

This is a law unto Zion forever; and we are commanded to teach our children to pray and to walk uprightly before God. This great responsibility rests upon us, and the love which parents ought to have for their children of itself ought to be sufficient incentive and inducement for them to put forth their best endeavors, and use their influence with their children, and properly teach them in the way that they should go. Perhaps the most effective means at our command, as parents in Israel, for properly influencing and bringing up our children, is that of example in the home. Children learn by imitation; that which they see, they naturally undertake to imitate. Parents who know the Gospel is true, if we have

accepted it as a reality, we must know that it is calculated to make us what the Lord would have us be—Christ-like in every respect. If we are consistent Latter-day Saints, we are trying to live by the precepts of the Gospel; and if we are doing this in our homes, our children will come up in the way they should go, without a great deal of preceptive teaching. At any rate, our example before our children should harmonize with our precepts.

A danger which confronts the children of the Latter-day Saints, I am impressed, is that of reading dime novels and literature of that caliber. I read, from a Salt Lake daily paper, a few days ago, an account of a band of boys, ranging from fifteen to seventeen years, who had been misled in this way. When they were discovered, and the place of their rendezvous was disclosed; it was found that the interior of the place was lined with arms and furnished with a library of dime novels. It was learned, by confession of these young boys, that they had broken into stores and residences on numerous occasions; that they had stolen from their neighbors. One young boy admitted that they had contemplated robbing his mother, and when the question was asked, "What would you have done had she resisted?" the ready response was, "We would have killed her." This, I take it, is largely the result of reading such literature as was found in the dugout which they frequented. We are told in proverbs, "As a man thinketh in his heart, so is he." James Allen, treating this subject, tells us that "character is the entire sum of our thoughts." I desire to read one or two of his sentiments along this line; he says:

"As the plant springs from and could not be without the seed, so every act of a man springs from the hidden seeds of thought, and could not have appeared without them. This applies equally to those acts called spontaneous and unpremeditated, as to those which are deliberately executed. Act is the blossom of thought, and joy and suffering are its fruits. Thus does a man garner in the sweet and bitter fruitage of his own husbandry. A noble and godlike character is not a thing of favor or chance, but is the natural result of continued effort in right thinking, the fruit of long cherished association with god-like thoughts."

Brethren and sisters, I think it is of the utmost importance that we choose for our children the books which they read; and that we choose for them as far as lies in our power the associations that they keep. The public schools, maintained as they are by public taxation, are by law forbidden teaching religion in those schools. The result is an exclusively secular education, an education godless in its character; and such an education is most imperfect. What, then, are the schools going to do for us in the proper education of our children? Who has not looked upon his little boy or girl, five or six years of age, the child approaching the years when he or she will be expected to enter the district school, but experiences a great deal of concern and anxiety, fearing that the morals of that child may be weakened, instead of being stimulated and encouraged, by attendance at the district schools. The restrictive influence in the schoolroom is scarcely sufficient to overcome the unhallowed and unwholesome environment often encountered on the playground. The church, then, has something to do as also the home, for they are to supply the entire moral needs of the

child. The Church of Jesus Christ of Latter-day Saints has undertaken to do this mighty work for those who have gotten beyond the grades and have reached the high-school period. We have established Church schools throughout the land, some thirty in number, accommodating something like eight or ten thousand boys and girls, principally sons and daughters of the Latter-day Saints; there are some exceptions, and those schools are making converts of some of these exceptions. It was but a few days ago I learned of one young man here in Salt Lake being baptized into the Church as the result of his attendance at the Church school, having come from abroad and of non-Mormon parentage. Such is the influence, in part, that these schools are exercising upon those who attend them.

At a recent convention of educators, held in the East, Professor Horace H. Cummings, the superintendent of our Church schools, made a statement before that body that, of the four hundred teachers engaged in the Latter-day Saints' Church Schools, not one of them is a user of tobacco. Those educators were staggered by this statement, but not so much, perhaps, as by the statement which followed that of the ten thousand students who are attending these academies and colleges of the Church school system, not above one per cent of them were using tobacco. This statement found its way into the Associated Press and has gone out to the world, and the whole educational world wonders at conditions in Zion. What Brother Cummings said in regard to tobacco, I have no doubt, could be said with equal truth with respect to the use of alcoholic drinks of every form.

They are practically eliminated from use by teachers and students; and so many other virtues are taught and practiced in these schools, that we feel that those who have the opportunity of attending, and who do attend, are well looked after, and are receiving an education of which their parents may justly be proud. But there are a host yet who have not this opportunity, and as we have not sufficient funds to increase the number of schools, and place them where all our children of the high school grade can have access to them, we are extending the Religion Class work into some of those districts, teaching the advanced grades; and we expect to do more in that line.

But what about all those who are being taught in the grades of the district schools, who are numbered, perhaps, by hundreds of thousands? What is the Church going to do for them? I answer that the same inspiration which has brought forth the Church school, which is doing such a mighty work among the Latter-day Saints, the fruits of it being seen on every hand, at home and in the mission field abroad, that same inspiration has established an organization for small children, which I feel will be, eventually, as far reaching as are the present Church schools; I refer to the Religion Classes. It is designed, in the organization of these classes, that there shall be a religion class taught at the conclusion of each day's district school work. At present we are advocating the holding of only one session a week. We will be glad when we have accomplished this in all the wards of Zion; it hasn't been fully accomplished yet. We desire the Bishops and their counselors, and the presidents of

stakes, to join us in this very important labor. We feel that no presidency of a stake should be satisfied until every ward in the stake has a religion class, so that the children may have equal privileges with others throughout the land. When this is attained, we will all the time be working along the line of proficiency, the best methods of prosecuting our work; we will be teaching, in our Church schools, educators who will labor as instructors in the Religion classes. We will make steady progress, and the time will come when we will have a Religion class, practically, in each of the organized wards of the Church, conducted five days of every week during the district school terms. This is our aim, our object, and purpose; assuredly it is a laudable and praiseworthy one. I do not see how any father or mother in Israel can help but see the necessity for this organization, and for their supporting the same, placing their children where they can enjoy its benefits.

We have other auxiliary organizations in the Church—the Primary association, which is of wider range at present than the Religion classes, and has greater numbers; and we have the Sunday School, which numbers many more. I desire to say to you that progress is being made in the Religion class work, and I think I would not be mistaken in my assertion that during the past year our increase in percentage of enrollment will exceed that of any other of the auxiliary associations of the Church. We are making headway. These other organizations teach the theory, theology if you please, while the Religion class teaches religion. Faith comes from hearing, but knowledge comes from doing, and in the Re-

ligion classes we are teaching the children how to *do*. I heard one of the mission presidents state, in a meeting held with the members of the Council of the Twelve, just recently, that our boys who go out into the mission field are not sufficiently familiar with the ordinances they have to perform. They need more training in the Religion classes and other organizations of the Church. That is the very work we are undertaking to do. We teach the children how to ask a blessing upon the food, how to pray in the family, how to open or close a meeting, to repeat the exact words that should be used in asking the blessing upon the bread and the water in the administration of the sacrament, and how to administer the ordinance of baptism. These things are taught to them practically, and we teach them to *live* the Gospel. I will read just two or three maxims from our outlines, showing the character of the work that we design to do:

"The aim and object of this work is not so much to teach pupils to know as to lead them to do and to form proper habits of life; and there should be constantly in the mind of the teacher this thought: Each of these lessons has for its purpose the forming of some religious habit. To encourage proper application of these lessons, review, at the beginning of each session, the assignment of outside work given at last meeting. All work outside of class should consist not in the preparations of lessons but in the practical application of truths learned. Teachers remember that this course is a training in practical work and habits, and not merely the teaching of Gospel lessons. Training in practical religious habits is the work of the Religion class. Habits depend on many successive repetitions of the same act."

There are other maxims that are beautiful and worthy the considera-

tion of the Latter-day Saints, but time will not permit me to read them on this occasion. I invite the support of the Latter-day Saints to this very important movement—the Religion classes—and bespeak your interest in the education of the right kind that is given to your children therein. May God bless you, my brethren and sisters, and bless those who are engaged in the important labor in this and all the other organizations of the Church, I pray, in the name of Jesus Christ. Amen.

ELDER SAMUEL O. BENNION.

(President of Central States Mission.)

If there is anything that would strengthen the testimony of an Elder in the Church, outside of the mission field, it would be to see this vast congregation here today. It is a testimony to me that the Lord knew what He was doing, when He delivered His message unto the Prophet Joseph Smith, and that the time had fully arrived when the Gospel of His kingdom should be again established in the earth.

In the mission field where I labor we are close to many places of interest, connected with the organization of the Church and the early travels of the Saints, especially in the state of Missouri. We are on the ground where the Prophet Joseph Smith once lived with the people, where he labored, and preached. Over there in the city of Independence, Missouri, I scarcely ever pass the court house, but what I think of the time when he was brought down from Far West and

exhibited, almost like a wild beast, for the people to look at who desired to see the Mormon prophet. I had the privilege of meeting a lady, once, whose father was one of those mobbers. She told me she remembered that, when she was a child, her father carried out coals from the fire-place to light the cigars of those men who brought the Prophet Joseph from Far West. She also told me that her father was one of the men who tarred and feathered Bishop Partridge at Independence. We questioned her about this and asked her what she thought of such a proceeding. She said she did not think it was right, but that they were all excited over this new religion. It had caused more or less excitement, especially in the section where she lived.

My testimony is the Lord did reveal unto the Prophet Joseph Smith the everlasting Gospel, as we read in the writings of Saint John:

"I saw another angel fly through the midst of heaven, having the everlasting gospel to preach unto them that dwell upon the earth, saying with a loud voice, Fear God and give glory to Him, for the hour of His judgment is come."

My testimony is that that angel has flown, that the Gospel contained in the Book of Mormon is the Gospel that the angel delivered here on the earth; again, that the Gospel that was taught by Christ the Lord was restored to the Prophet Joseph Smith, and is the same in the Book of Mormon as in the New Testament. As a result of that teaching, many thousands of men and women have accepted the Gospel through the testimony proclaimed by the Elders who have

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gone out and borne that testimony fearlessly among the children of men. Personally, there has been nothing that has ever given me so much joy and satisfaction, or paid me better, than the time I have expended in the mission field traveling among the people. There is nothing that could purchase that experience. I have walked and carried my grip from house to house, in the mission field, visiting the people and bearing my testimony unto them, proving unto them that the Gospel is again on the earth, together with the power to teach it. When I have seen men and women, whom I personally visited, go down into the waters of baptism, and afterward living the Gospel of Christ to the best of their ability, gathered together in little bands, or in hundreds, teaching their children to observe the laws and commandments that were given to the Prophet Joseph Smith, it has paid me more than anything else I could have been engaged in. There is nothing to equal it upon the earth.

I am thoroughly convinced that this is the Gospel of Christ. The Lord has revealed it unto me by the power of His Spirit. I know that He does live, and that His authority is here in the earth today. This authority has been with the people from the beginning. The Church which Joseph Smith, the Mormon Prophet, presided over, the Church of Jesus Christ of Latter-day Saints, is the Church of God. He never ordained, or set apart, or delegated any man in this dispensation to preside over any other Church than the Church of Jesus Christ of Latter-day Saints. The Prophet Joseph Smith died the president of it; he died the Prophet of the Lord, the

head of the institution that the Lord gave him the authority to organize. When a man finds the Church of Jesus Christ of Latter-day Saints, he finds the authority and Priesthood of God on earth, and the power to administer in the ordinances thereof. He will find this authority in no other; I know this is correct. This testimony that has been imparted unto us has made us strong, and this strength and unity has made the world admire us. We do not now meet the prejudice today that prevailed just a few years ago, even in the beginning of my own experience. Men and women are beginning to look more favorably upon the principles of the Gospel that we proclaim. This constant work that is being carried on by the Latter-day Saints is having its effect upon the minds of the thinking people of the world. Elders who travel here and there, two by two, canvassing in a systematic manner, visiting the people in their homes, in the cities and in the towns, in the country everywhere, bear their testimony, and it is having its effect upon the minds of the children of men.

The Lord has said that this Gospel of the kingdom should be preached in all the world, as a witness to all nations, before the end shall come. The Gospel is the power of God unto salvation. President Smith said that "Mormonism is the power of God unto salvation," and it is true, for the Gospel of Jesus Christ and Mormonism are the same. I love the word; it gives prestige wherever I go; it is the biggest thing in the world; there is nothing to equal it. I know that it is right, and I know that salvation is obtained by a continual observ-

ance of the principles and doctrines of Christ. A man can be saved no faster than he gains knowledge, Joseph Smith told us so, and it is correct. It is my testimony that a man who serves the Lord will gain salvation, and that salvation will bring for him an inheritance in the kingdom of our God. I trust that the Latter-day Saints may be faithful; that their treasure shall be the principles and doctrines of Christ, that their hearts may be with that treasure; and that we may value it sufficiently, for there is nothing to equal it under the sun. The man or woman who goes through this life without having a knowledge of the Gospel has missed an experience that is priceless. We go through this life only once; I never expect to travel this road in mortality again.

I trust that I shall be faithful all the days of my life; that I shall never utter a word that will cause a man younger or older than myself to mistrust or criticize the presiding authorities of the Church, in the wards, in the stakes of Zion, or anywhere. I endorse, heartily, the remarks of Brother Callis along this line. A man that will sustain his Bishop, that will go to him first and not go over his head, is one of the best men in that ward, his influence for good will be felt as he travels along in life.

I pray the Lord to bless this body of people, to bless all Israel, to bless the missionaries in the world. I ask the prayers of the Saints upon the Elders of Israel, and I say unto you, write them good letters; fill them full of faith, and encourage them. You are able to do it. Many of them are boys, and they need your assistance; they need the as-

sistance of every man and woman in the Church, to make them equal to the occasion. The Lord is the author of this work; He is behind it; He is with those Elders, and He makes them strong; but we can ourselves help them very materially by giving them good counsel from home. May the Lord bless us, I ask it, in the name of Jesus. Amen.

ELDER ORSON F. WHITNEY.

A gathering, not a scattering, dispensation.—Man's ways not God's ways.
—The strength of Mormonism.

Many years ago, on a hot and sleepy day, President Daniel H. Wells was speaking from this stand, and right behind him, fast asleep, sat President Heber C. Kimball. As soon as Brother Wells had concluded his discourse, President Young tapped Brother Kimball on the shoulder, woke him, and asked him to be the succeeding speaker. President Kimball arose, and the first words he uttered were: "I bear testimony to the truth of all that Brother Wells has said. I did not hear it, but I have full confidence in the man."

I would not have you infer, brethren and sisters, that I have been asleep while others have been speaking; I have not, but it fell to my lot on yesterday to take charge of an overflow meeting in the Assembly Hall. Consequently, I was not here to listen to the remarks made from this stand at that time, but I believe they were all true, I have confidence in the men who spoke to you. I know we had a good time in the Assembly Hall, and I believe you had a good time here. In fact, nothing has been said during this confer-

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ence that I cannot say amen to, and echo from the depths of my heart. From the opening address by President Smith, my soul has been fed and benefited by what I have heard.

I was particularly impressed with the remarks made by the President, wherein he reminded us that this is a *gathering* not a *scattering* dispensation. There have been times in the history of the house of Israel, when it was necessary that God's people should be scattered. There was a divine purpose in their dispersion. That nation was martyred for the sake of all other nations. But the scattering of Israel is an event of the past; these are the days of the gathering of Israel.

There is nothing so broad and comprehensive as the Gospel of Christ. My soul rejoices in the height and depth and breadth of the mission of the Savior. At the same time, I recognize that we must practice concentration, or our work will be in vain. We cannot expect to save others unless our own feet are firmly planted on the rock. We cannot afford to spread abroad until we have the necessary numbers and strength to make such movements effective. It would defeat the purpose of this work if we were to scatter to the four winds and try to leaven at once the whole lump, while the lump is too large to be leavened, or we are too small to leaven it. Some things grow thinner and weaker the more they are spread, and concentration as well as comprehensiveness is necessary in the work of the Lord. Some may think the proper policy for the Latter-day Saints to pursue is to scatter their forces, in order to fulfill their destiny. But the man at our head knows, and all Latter-day Saints ought to know, that these

things must be done in wisdom and prudence, and according to the will of the Lord.

Before the days of the great Napoleon, it was customary in military tactics to charge with lines drawn out, fronting the whole van of the enemy. Napoleon inaugurated a change. He invented charging in column; forming his troops into a mighty wedge and thrusting it irresistibly into the ranks of the foe, splitting them asunder, and then beating them in detail. I believe that to be the proper method of fighting the adversary of all righteousness—to make our ranks close and compact, form them into a wedge to be driven against the enemy, instead of spreading too far, and allowing ourselves to be divided and scattered to the four winds.

"As the heavens are higher than the earth, so the ways of God are above the ways of man." So said one of the ancient prophets, and the proverb has found many exemplifications. The latest illustration of it to me came during a recent conversation on a railroad train, in the state of Idaho. A gentleman, who had sat with me in the diner, and heard me say that I was a native of Salt Lake City, after I had resumed my seat in another part of the train, rejoined me, and said, "I infer that you are a Mormon." I answered in the affirmative. He then continued: "I have conversed with many of your people and with some of your leading men," and he mentioned, particularly, Rulon S. Wells, with whom he had had business relations. He went on to say, "I have often thought I would like to bring to the attention of your leaders an idea that has occupied my mind for a long while. I am a student of sociological questions, and am much

interested in colonization work. I recognize that the Mormon people have been more successful in this direction than any other people I know of, and have often wondered, while witnessing your struggles, the hardships and privations of your people and your missionaries, why you did not get some of the wealthy philanthropists of America or other nations, to help you. There is Baron Hirsch. He has been trying to colonize the poor Jews, the surplus population of large cities, upon farms. He has expended millions of dollars in this direction, and has measurably failed; but you Mormons have succeeded without his millions. I have wondered why you did not form some sort of combination with such men; let them furnish the millions; you do the work, and make it a stipulation that these people whom you gather out from the cities and set to tilling the soil shall all become Mormons. In this manner you could build up your church much more rapidly than you are doing now."

It reminded me of that scene in Shakespeare's "Merchant of Venice," where the Jew, Shylock, convicted of conspiring for the death of Antonio, finds himself confronted by the judgment, which takes half his property for the state, gives the other half to Antonio, and adds the sentence, that the Jew "shall presently become a Christian." As if, forsooth, Christians could be made by judicial decree, or legislative enactment. I thought it equally strange,—and yet, not strange, from the standpoint of this gentleman,—that it should be thought Mormons could be made in that manner, that we could manufacture converts by taking the surplus population of large cities, placing them upon

farms, and exacting from them in return the promise that they would be Latter-day Saints.

I answered the gentleman to this effect: "You remind me, Mr. Davenport"—for that was his name—"of a conversation I once had with a gentleman in the Eastern States. He had noticed just what you have observed, and wondered why we preached the Gospel to the poor and lowly. 'Why not fly for higher game,' he asked. 'Why not convert the leaders of society? Why not convert a Henry Ward Beecher? His whole congregation would follow him into the Church—and see, how you could augment your numbers and increase your power?' I explained to him the dispersion and gathering of Israel, quoting the words of the ancient prophet: 'Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him and keep him as a shepherd doth his flock.' "I will take you one of a city, and two of a family, and I will bring you to Zion and give you pastors after mine own heart." I expounded to him the Gospel of faith, repentance, baptism, and the gift of the Holy Ghost, showing that men and women become Latter-day Saints, not to better their temporal condition, not for the wealth of the world, nor the honors of men, but for the love of God, the love of truth, and righteousness; that every man, woman, and child converted to Mormonism has a conviction that it is God's truth, God's work; and that this is the real strength of the Church. That we preach the Gospel to all men, rich and poor, high and low, and promise a personal testimony to all who will embrace it."

I am not optimistic enough—if

that is the right word to use—to imagine that a Gentile can take a Mormon view of this subject. Views differ according to the standpoint from which they are taken. Down here, among the mists and vapors of mortality, we cannot hope to see as clearly and fully as God sees, who sits upon the summit of wisdom and intelligence. We must not expect too much of the unenlightened world; but from those whom God has touched with His finger, upon whom He has conferred the gift of the Holy Ghost,—from them we may reasonably expect that they will take God's view, rather than man's.

It is thought by the world that the strength of Mormonism lies in the fact that a few shrewd and sagacious men have misled tens of thousands of poor, simple-minded people, having no minds of their own, who have come into the Church because they thought they could better their material condition, or because of some influence, hypnotic or otherwise, that great minds exercise over small ones. This is a human view. It is a human view that it would be better to convert *holus bolus*, on the flock-following-the-shepherd principle, instead of taking one of a city, two of

a family, and bringing them to Zion in God's appointed way. The strength of this work does not consist in the fallacy that a few leaders, however shrewd and sagacious, tyrannize over the people, pushing and holding them together. That is not the cohesive power of Mormonism; rather is it that in the heart of every man, woman, and child that has received the Gospel of Christ, there burns a personal individual testimony that this is God's work; and against this power, the rock-built principle of revelation the gates of hell cannot prevail. Amen.

President Joseph F. Smith read an announcement concerning the approaching visits of the representatives of the government among the people for the purpose of taking the census. He said the people should answer the questions of the authorized census takers, who would show their authority for doing the work.

The choir sang the anthem, "From afar, gracious Lord, Thou didst gather Thy flock."

Benediction was pronounced by Elder Lewis Anderson.

Conference adjourned until 10 a.m. Wednesday, April 6th.

THIRD DAY.

Wednesday, April 6th, 10 a.m.
Conference was called to order by
President Joseph F. Smith.

The choir and congregation sang
the hymn:

Guide us, O Thou great Jehovah,
Lead us to the promised land,
We are weak, but Thou art able—
Hold us with Thy powerful hand.
 Holy Spirit,
Feed us till the Savior comes.

Prayer was offered by Elder L.
W. Shurtliff.

The choir and congregation sang
the hymn:

O, say, what is Truth? 'Tis the fairest
gem
That the riches of worlds can pro-
duce;
And priceless the value of truth will
be when
The proud monarch's costliest diadem
Is counted but dross and refuse.

ELDER BEN E. RICH.

(President of Eastern States Mis-
sion.)

One of the Apostles of the Savior, who lived anciently, was cast upon a desolate island; and during the time of his banishment he was visited by a holy being, whom he was about to worship, but this heavenly messenger spoke to him and reminded him that he should not worship this individual, as he was but one of his brethren, one of the prophets who had once lived

upon the earth. He invited the Apostle to come up with him and a vision from the Father would be opened to his view, and he would have the privilege of looking down through the stream of time, witnessing the events that should transpire in the future. Among other things he saw the time, near the close of this world's mortal history, at an hour when God's judgments were about to be poured out upon the inhabitants of the earth, when an angel would leave his place in heaven and bring back to the earth the everlasting Gospel; the same one that this Apostle was himself engaged in preaching. This body of people delight in singing hymns concerning the restoration of the Gospel. Among others, one of the favorite hymns is:

"What was witnessed in the heavens?
Why, an angel, earthward bound.
Had he something with him bringing?
Yes—the Gospel—joyful sound!
It was to be preached in power
On the earth, the angel said,
To all men, all tongues and nations
That upon its face are spread."

Then another favorite hymn starts in this way:

"An angel from on high,
The long, long silence broke
Descending from the sky,
These gracious words he spoke:
Lo! in Cumorah's lonely hill,
A sacred record lies concealed."

Then again, we delight in singing:

"An angel came down from the mansions of glory,
And told that a record was hid in Cu-morah,
Containing our Savior's most glorious Gospel—
And also the cov'nant to gather His people
O Israel! O Israel! in all your abidings,
Prepare for your Lord, when you hear these glad tidings."

I wonder if we fully appreciate the responsibility that rests upon us when we sing these hymns, and when our eyes rest upon this record, the Book of Mormon, which contains the fulness of the Gospel of Jesus Christ, as He delivered it to the ancient inhabitants of this part of the earth. Do we fully appreciate the fact that we are, indeed, living in the day that was looked upon by John the Revelator, when he saw another angel flying through the midst of heaven, having the everlasting Gospel that was to be preached to every nation, every kindred, every tongue and every people that existed upon the earth. Where much is given, much is required. Those who have been warned have a responsibility resting upon them, they are commanded that they shall warn their neighbors. Those who have been born and reared within the pale of this Church should realize that they owe a debt of gratitude that must be paid to the children of the world, that they must perform the work of reciprocity in doing unto others what others have done unto them. Those who enjoy comfortable homes, who are surrounded with happiness, who have a desire to thank God, in their hearts, for the surroundings that they have, owe it all to the inspiration of this Book of Mormon, to the preaching of the

Gospel that was delivered, as found in this record, by an angel that came from God and visited the Prophet Joseph Smith. The inspiration of this book has gone to every nation, every kindred, every tongue, and every people. It is that which has brought our fathers and our mothers to know each other; and there are a very few who are before me today who do not owe their very existence to the inspiration of this record. The promise is made here, that wherever it is read with a prayerful heart, the Spirit of God will bear witness that it was brought forth by the inspiration of His power.

Every individual should have an ambition to do something toward the spread of the information contained in this book, to others who at present are in ignorance of the precious truths contained within the lids of this divine record. There are a great many people who shun missionary work. I want to tell you that it should be the prayer of your hearts that God may open your way, that you may have a part in this glorious work, that you might be an instrument in the hands of God in pointing out the way for others to come, that they and their children after them might rise up and say, Blessed be the work of the Elders in the Church, who carried the Gospel to the doors of our fathers. It was the work of men commonly known as the Mormon Elders that brought the Gospel to my father, who was born in Kentucky,—brought the Gospel to my mother, who was born in Illinois,—brought the Gospel to her parents, born in South Carolina. I want to tell you that it brought the Gospel to my father's parents—Kentuckians and Irish, and that tells you the

story, that the best blood of this world is mixed up in these little veins of mine. (Laughter.) While a South Carolinan and a Kentuckian and an Irish mixture may be a little warm at times, (laughter) I am proud of every drop of it.

I thank God that I have had the privilege of bearing witness to the restoration of this Gospel, for many years, in the missionary field. I have performed missions under the presidency of John Taylor, Wilford Woodruff, Lorenzo Snow, and President Joseph F. Smith; and if I always feel as I feel now, and I hope that I will, I trust that I will continue to fulfill missions in the interest of the spread of the Gospel under every president of the Church until I am gathered home to my fathers. For ten years and a half I had the privilege of preaching this Gospel to the people of the southland, and I desire to pay a compliment to those people. There is a great improvement in that country. When I went there, it was not nearly so bad, the prejudice was not so deeply rooted as in the days of John Morgan, B. H. Roberts, Golden Kimball and others who had charge of the work during what was known as the "shot-gun period." During the early experience of myself I became acquainted, upon more than one occasion, with these kinds of weapons, while surrounded with mobs armed to the teeth, I had other southerners come to me and offer their lives in my defense, although they were not members of the Church. While I was laboring in the South, I was in the habit of paying a tribute to the people of the South. I want to pay a tribute to them now, as the most God-fearing people, as a community, that I ever did missionary

work among. They love to hear a man preach from the word of God; and the Lord prospered me while I was in that land. During the ten years and a half of my presidency we sold 25,000 Books of Mormon; we sold 15,000 of Orson Pratt's Works, 160,000 Voice of Warning, 150,000 Mr. Durant of Salt Lake City, 25,000 hymn books, 40,000 miscellaneous books; distributed 3,500,000 Gospel tracts, and there were 6,800 honest-hearted souls who walked down into the waters of baptism, and were born of the water and of the spirit.

I want to tell you that as good as this work has been done, I look forward to the time, in the territory where I am now laboring, for it to be even greater. The Elders throughout the New England states and throughout the eastern states are received by the people kindly. Last summer 65 per cent of all the Elders in that mission traveled absolutely without money, and they were entertained by the sons and daughters of God. The work there is growing. In the country where the Prophet and the Patriarch were both born, where the angel brought this book, where God the Father and the Son paid their visit to the young Prophet, where the Priesthood of God was restored, where the Church was organized, there are thousands who are today hungry to hear the word of God. There is a great and a mighty field for work. We are in need of workers, and if you cannot help it in one way, you can help it in another. I want to pay a tribute to a little lady that lives across the road from the Temple block, on the west—Sister Watson. She hasn't a son—but, God bless that little woman, for four years she has maintained a mis-

sionary who has labored in the missionary field, calling him her boy. She has supported him, sending him monthly allowances, and in numerous ways helping to spread the Gospel of Jesus Christ. I had an Elder come to me a short time ago, in New York, a man with very limited education, but a heart burning with prayer to God, and anxious that every one of his sons should be in the missionary field, and he told Brother Levi Edgar Young and myself of the conditions. There were two men there—stalwarts in preaching the Gospel—but on account of finance it was deemed wise to send them home, even against their will. This individual said, "Let me maintain these men, and one more, in the missionary field, while I go home and prepare my sons as I myself ought to have been prepared years ago." After praying and consulting over it, he went home, he has three able representatives in the missionary field today.

You can all do something. You owe it to your God. Some day we have got to give an account for every idle word spoken, and for all our acts upon the earth. We must do our share in preaching this Gospel of Jesus Christ, because we know it is true. Speaking personally about this work, I have figured it out, and I know it is true. No man has told me; I received it as Paul received his testimony,—not from man. I know as I know that I stand here, that God Almighty visited Joseph Smith, that he was a Prophet of God and is a Prophet of God, and will always stand at the head of the greatest dispensation that this world ever saw. I know, too, that his successors, after his

martyrdom, as each man came, was the man that God wanted; and I know that the man who stands here today as the head of the Church, is the man that God wants, that He has chosen. It is the work of the adversary to try to creep in between that individual and the people of God. That has always been the work of the evil one; and he holds out false promises to the people as an inducement to get them to turn their backs upon the prophet of Almighty God, just as he held out false promises to the Savior Himself when he took Him up on the top of the mountain and showed Him the glories of the world and promised to give them all to Him, if He would fall down and worship him. The old sinner never owned a foot of it. (Laughter). He is like a great many men—anxious and always willing to give away things belonging to other people. But if you want a portion of this earth and the fulness thereof, you will have it by being true to your covenants, this will be your future inheritance —this earth and the fulness thereof will sometime be given to the Saints of the most high God, and they will possess it forever and forever. If you keep the faith, eternal heaven will be this globe from which your bodies were made, and it will be your Kolob forever and forever.

May God bless this work; may God bless the prophets, seers, and revelators who rule over it. May we always love them, and let the world know that we do love them, and not be ashamed of it. I would rather take the counsel, and advice of President Joseph F. Smith than that of any man on this earth; and if some people don't like it, they can lump it. (Laughter.) Amen.

A contralto solo, entitled "Christ is risen," was rendered by Sister Esther Davis.

President Joseph F. Smith read a message of condolence on the death of President John R. Winder from John W. Young, dated in New York.

ELDER GERMAN E. ELLSWORTH

(President of Northern States Mission.)

In facing the Latter-day Saints here this morning, I was reminded of the 14th section of the Doctrine and Covenants, and wondered in my soul what the feelings of the Prophet Joseph Smith would be if he could be in attendance here, or if he had the privilege of living to see, in part, the promises of our Father fulfilled that were made to him and the early Elders of the Church. I would like to read to you the first few verses of a revelation which was given June, 1829:

"A great and marvelous work is about to come forth unto the children of men.

"Behold, I am God, and give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore give heed unto my word.

"Behold, the field is white already to harvest, therefore, whoso desireth to reap let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God;

"Yea, whosoever will thrust in his sickle and reap, the same is called of God;

"Therefore, if you will ask of me you shall receive, if you will knock it shall be opened unto you.

"Seek to bring forth and establish

my Zion. Keep my commandments in all things;

"And, if you keep my commandments and endure to the end, you shall have eternal life, which gift is the greatest of all the gifts of God."

Two weeks ago last Sunday, I stood on the spot where the last time the remains of the Prophet Joseph Smith and his brother Hyrum were known to rest. I was in the company of two old men. I heard them tell the story of those who lived there after the Saints left the beautiful city of Nauvoo. My mind has rested upon the great work that was done by the Prophet of the last century. How his heart would throb with joy, and what a satisfaction he would feel today, if he could view in life this great body of men and women gathered together as the result of the work the Lord did through him. I can hardly believe that in his early manhood he conceived the extent of the great work that has been done in the last eighty years. How happy the six members who were instrumental in the organization of the Church would be if they could behold the hundreds of thousands of people who have received the same testimony that they received in listening to the word of the Lord through that humble instrument. I have met people in the east who once believed that Mormonism was a thing of a transitory nature. A certain class of them believe that after the death of the Prophet, the Church was left in darkness for many years, in fact until the re-organization received its tardy birth after sixteen years of dissolution. But this is not so, for God's prophet told the truth when he declared that "in the days of these kings shall the God of heaven set

up a kingdom never more to be thrown down nor given to another people." The work that the Prophet Joseph and those who labored with him did, under the direction of our Lord and Master, Jesus Christ, was the work that was never more to be thrown down nor given to another people. In poverty these people, chosen to lay the foundation of God's work, began to build the city of Kirtland, on a most beautiful spot. Considering their financial condition it is awe-inspiring to visit it. This first temple, which still stands, gives evidence of permanency typical of the great work entrusted to them. Again, the streets of old Nauvoo, together with those old homes bear evidence that all work done by our worthy parents was of a permanent character. While we did not stay and inhabit the cities that our parents struggled hard to build and beautify, yet we learn to build by building, we learn to beautify by doing that kind of work, and all of this has prepared the Saints of the Lord for the work required. The trees are now grown through the curb-stones, and many of the houses that were builded then have tumbled down, but those that remain bear silent testimony, which speaks volumes for the early Latter-day Saints, that everything they did was of a permanent nature and was done to the glory of our Father. The spirit that built Nauvoo was the spirit that carried the Saints across the plains, and the spirit that carried them on that long and weary journey, a pilgrimage that has been unequalled in the history of this world, is the spirit that cleared the sage-brush, dug the canals, planted the trees, and built temples to the most high God. The spirit that built these temples, and

these cities, and redeemed the desert, is the spirit that has carried the missionaries to the ends of the earth to bear witness that the kingdom of God has been established in the earth, never more to be thrown down nor given to another people. The man who was selected of God to establish this work in the earth, was called to be an Apostle of the Lord Jesus Christ, and ordained to that office by Peter, James, and John. Others were ordained through him, by command of the Lord, and through the apostleship this work has been carried on.

During the last few weeks I have received about a dozen letters along this line of enquiry. "Is it possible for an Elder to ordain a Seventy? Is it possible for a Seventy to ordain an Apostle?" We knew the source of the first letter that came of that character, and we answered that it is not a question whether an Elder could ordain a Seventy, or whether a Seventy could ordain an Apostle, the question is, Has it ever been necessary for that to be done, since the Lord ordained the Prophet Joseph Smith and Oliver Cowdery to the holy apostleship, and gave them commandments to call and ordain other men? We bore testimony to those enquirers that, since men were ordained to the apostleship in the earth, and given power to call and ordain other men, and "call and ordain all the other officers in the Church," it had never been necessary,—for this work has been established for the last time, under the hands of God, and it has not ceased to roll since it was started by our Father.

I rejoice in this work. I rejoice in the spirit of permanency that has characterized it through all these years that the work has been

directed by our Father. I am glad, my brethren and sisters, to mingle with such a body of Latter-day Saints, with men and women who have the same testimony, who come here to worship the Lord, with the same spirit in them that permeates the hearts of our brethren the First Presidency and the Twelve. We have a testimony that this is the work of the Lord; so has every other man and every other woman who has kept the commandments of our Father; and so will every man and every woman receive this testimony who will hear and obey the voice of the Lord. The people in the world today, who hear the testimony of the Elders of the Church, and yield obedience to it, receive a testimony exactly the same as those who have labored in the Church for years, the same as those who heard the Prophet Joseph Smith declare, "If you will repent and be baptized ye shall know that I am called of God, and know it for yourselves." I am thankful to live in a day when this glorious revelation given to the Prophet Joseph Smith has been so greatly fulfilled. Surely a great and marvelous work did come forth in the earth. Who can mingle with and know the Latter-day Saints and not be able to declare that it is truly a great and a marvelous work. The Latter-day Saints today are being gathered from every nation, and are being brought to dwell in harmony together to the glory of God. Had it not been for this work, as testified by the former speaker, our parents would never have known each other, neither would their souls be filled with the joy or moved with the same songs or stirred with the same ambitions to do good to their fellow-man that fills their hearts to-

day. Yet, this work has only begun. Another eighty years will produce greater results; and it is my testimony that it will be even more glorious than it is today. The spirit of the Gospel will fill the hearts of those who are coming hither to be more loyal, true, and loving, more kind to one another, uphold each other, and not be ashamed of those who are called of God to guide and direct His people. I feel proud to honor them.

I tell you, in all my wanderings and associations, I find no men who have the same spirit in their hearts as those of our brethren who preside over this Church. My testimony to the world has been and is that they are men of God. I would rather have one of them put his arms on my shoulders and say, "God bless you," or associate with them a few minutes, than any other men in the world, for they are clean and pure, and God has blest them. In their presence you can feel the spirit of righteousness, because of the righteous lives that they are living in the earth. Recently one of our fellow members of the Church was in Chicago for a very serious operation, and as I visited him, from day to day, I was struck with the testimony of many medical men who came to see him,—a simple testimony yet beautiful, "This man is clean, clean as a babe morally." It was almost a revelation to them to find a man so clean and virtuous. So are thousands of our brethren who have been called of God to bear this great message to the world. To find and convert the clean men in the world is a part of the glorious work that has come forth, and it will become more glorious according to the lives and la-

bors, and earnest work, of the Latter-day Saints.

I feel honored, my brethren and sisters, to labor with the Elders and Saints, and the honest in heart, among the people of the Northern States, the states surrounding the great city of Chicago. It is my testimony that the promises of God to the early Elders of the Church are just as sure of fulfilment today as they were then, when the Elders depend upon Him to the same degree. Our Father gave the promise to the Elders of the Church, in the year 1832, that "whosoever receiveth you there I will be also, for I will go before your face; I will be on your right hand and on your left hand, and my spirit shall be in your hearts, and mine angels round about to bear you up." It is my testimony now, my brethren and sisters, that the angels of our Father do go before the face of the Elders to prepare the hearts of the people to receive them; and the Spirit of God is in the hearts of those who are laboring to establish Zion in the earth. Those who labor honestly as missionaries bear this witness that it is the happiest time of their lives, after a hard day's work, to feel the presence of the Lord, the influence of His holy Spirit, and realize that the angels of our Father have borne witness and prepared the hearts of the people to receive them. I am grateful and thankful that the Spirit of the Lord has thus been with us, and the spirit of this great work has softened the hearts of both great and small in the earth toward the truth and toward God's people.

The spirit of prejudice is fast vanishing away, and tens of thousands of people are convinced that we have the greatest truth that has

been delivered to the earth. While their hearts are not converted, their minds are convinced that we have a power back of us that no other people possess. When they are brought to realize what a great work our Elders are doing, they say, "Why can't we get our missionaries to do the same as the missionaries of the Church of Jesus Christ, or the Mormon Elders, are doing?" The only reason they can't get them to do it is because they have not got the testimony in their hearts that it is the work of God they are performing. They do not know their work is indeed the work of the Lord, but they are engaged in it because they have nothing better. They desire to do good, but know not how best to do it. Thousands would just as gladly do what we are doing if they knew, as we know, that God lives, that Jesus is the Christ, and that He has restored the Gospel to the earth for the salvation of the children of men.

I bear witness to you, my brethren and sisters, that this is the work of God, that our Father is directing it, that He goes before our face, that His Spirit is in our hearts; and this marvelous work will continue until the honest in heart have been gathered together from all nations, to the praise and glory of our Father. The prayers of the faithful Latter-day Saints should continue to ascend to our Father for the speedy gathering of His people. May He bless and inspire, sustain and uphold our worthy brethren who preside over us; and may the revelations of His mind and will be given to them. May His Spirit ever be given to us to receive their counsel, advice, and revelation until our Father's name shall be glorified

through the faithful labors of His children in the earth, is my prayer, in the name of Jesus Christ. Amen.

AUDITING COMMITTEE'S REPORT.

Elder Heber J. Grant read the report of the Auditing Committee of the Church, as follows:

SALT LAKE CITY, UTAH,
April 1, 1910.

*President Joseph F. Smith and
Counselors:*

DEAR BRETHREN: We, the undersigned, the auditing committee of the Church, beg leave to report that we have carefully examined the books and accounts of the Church as fully and thoroughly as the great mass of accounts would permit in the time at our disposal to perform this important labor.

It gives us pleasure to report that we have found everything in a very satisfactory condition both as to the method of keeping the accounts, and also as to the volume of receipts and expenditures of the Church in all its varied activities; and while perhaps it may not be within our purview either to criticise or commend the expenditures of the Church, yet we cannot refrain from expressing our gratification with the way these expenditures have been made on account of the various needs of the Church.

We are pleased to say, as heretofore, that the accounting department is in good condition, and that the method of keeping the accounts improves from year to year, so that now there seems but very little more to be desired. Everything is done in an intelligent, systematic and business-like way and according to

methods that save time and expense.

Very respectfully submitted.

Your brethren,

RUDGER CLAWSON,
W. W. RITER,
AUGUST W. CARLSON,
HENRY H. ROLAPP,

*General Auditing Committee of the
Church.*

ELDER WILLIAM W. RITER.

(Chairman of Auditing Committee.)

My brothers and sisters,—I will brush aside all formalities and seek to say what I have to say as briefly and concisely as I can, for I know the time of the conference is too valuable to be wasted in unnecessary words.

The report of the Auditing Committee of the Church, just read in your hearing, in a general way covers the whole ground, and I can add nothing thereto; but there are, perhaps, a few details that may be of interest to you, that it would be impossible to embody in a general report without making it unnecessarily lengthy.

First, let me say this: There is in the minds of some people—though I do not believe in the minds of the Latter-day Saints, to any marked extent—a suspicion that the Auditing Committee, which you sustain at your conferences as the Auditing Committee of the Church, are dominated by the Church authorities to the extent that they would hardly make a report in any different form than that which has been presented to you. I will say, in order to dispel any suspicion of this kind, that it is wholly unfound-

ed. The Auditing Committee never saw President Joseph F. Smith during the entire course of their labors, and were only brought face to face with him when they had completed their labors and made their report. I believe, on one occasion only, President Lund passed through the room where we were at work, and in a friendly way we shook hands with him. As you are well aware, President John R. Winder was lying upon his death-bed, and as a matter of course we could not and did not see him. So that no set of men could have been more free from any outside influence acting upon their labors than were we. Every book and every source of information and every document which our judgment required to be brought before us was furnished with alacrity, and there was no evidence whatever that anything whatever was being withheld.

Now, you understand that in the world at large, the constitution of the Mormon Church is considered a very delicate and perfect piece of machinery, and I am inclined to think, from my knowledge of the history and movement of mankind, that no more delicate and no more precise piece of machinery has ever been instituted upon the earth than that which constitutes the government, and exercise of authority, over the Church of Jesus Christ of Latter-day Saints. Now, I say this in a religious capacity. We all understand, running side by side with these matters, there must be other activities than those that are considered strictly religious, that relate to our temporal affairs. I want to say that in this regard the machinery has been perfected from year to year, until now it is practically as perfect on the material side as it is

on its religious side. I believe there are but few Latte-day Saints who are aware of the magnitude of the activities of the Church in all directions. I will briefly call your attention to a few of the more important features in regard to our temporal matters, that came under our review as auditors.

First, at the head, as a matter of course, is the presiding office of the Church, the office of the First Presidency, who have the care and direction of the matters pertaining to the office of the trustee-in-trust. The amount of business transacted in that department is very great. Next below that comes the office of the Presiding Bishopric who report directly to their officers above them. The amount of labor performed in that office is something beyond the ordinary knowledge of the Latter-day Saints. The accounts of sixty stakes or thereabout, and some six hundred wards, or thereabout, besides the missions in the various quarters of the earth, some twenty-one in number, are centered in that office; and so delicate is that machinery that I believe if any half-naked Maori, or inhabitant of the South Seas pays a tithe of a nickel, his name and the record of that account may be found in that building across the way. (Referring to the Presiding Bishop's Office.) Under the very able management of the present Presiding Bishopric, matters have been brought up and crystalized into a business condition that is very gratifying indeed. And let me here remark, without any intention of making a personal reference, that all four of the committee who signed this report, I believe, are professional bookkeepers, or at least they have been at some time in their

lives, so they know what they are talking about when they speak in regard to these matters.

Now, beside the Presiding Bishopric, there are other institutions of the Church. There is the Land and Title Department that has the record of the titles of all the properties of the Church. There is the Latter-day Saints' Hospital, a magnificent institution in its mission of mercy. I am sure if the Latter-day Saints could fully comprehend the good that it is doing, it would be held near and dear to their hearts. Briefly, let me say that, if I remember correctly, some twelve hundred surgical operations were performed there last year, and it is very fair to assume that six hundred of these operations were the means of saving life; and, yet, this hospital is where people go who are in the last extremities of distress and disease, notwithstanding that, the mortality in that hospital is less than the average mortality in other hospitals in the United States.

Then we have the Deseret News, a large, flourishing, and ably managed institution performing a work for good that is almost beyond calculation. Also we have the Bureau of Information. We audited their accounts, and we cannot speak too highly in regard to their labors. Commencing a few years ago with a donation of \$100.00, for capital, they invested that amount in books and pamphlets to be used in connection with their mission, and so judiciously have they managed this matter that this one hundred dollars, without any outside help, has grown now to be \$9,000.00, which they have invested in books and pamphlets which they either sell or give away to all who ask for them. The number of strangers who call

upon them and receive information as regards the Church, the State, the country in all their various functions, is very great.

Now, I have mentioned only a few of the leading activities of the Church. There are a great number of others. Of course, you will understand that in every stake, to a certain extent, they may have duplicates of some of these things, and also in the many wards, and all these center in the Presiding Bishop's office. Besides taking care of the dollars and cents, the Presiding Bishop's office gathers a great mass of statistics in regard to other affairs of the Church, this, I believe, the people as a whole are unaware of, and which to me are very interesting. I want to call your attention to some of these and let you draw your own conclusions. But before reading any of these statistics, I want to disabuse the public mind, and especially that of the Latter-day Saints, of an impression which has gone out—I do not know to what extent, but I do not think to any great extent, but to whatever extent it may be, I believe this impression ought to be dispelled, and it is this: that it is unfair and unjust, in a sense, to gather the tithes and donations from the various wards and stakes in the outlying portions of the country and bring them to Salt Lake City, for the purpose of enriching Salt Lake and impoverishing to the same extent the localities from whence these monies have come. It may surprise you when I tell you that 51 per cent of all the tithes paid by the people last year in all the stakes of Zion was returned directly to them to be used for various needs in their own localities. Now, you will readily understand that this cannot be re-

turned in the same proportion that it has been received, because circumstance and conditions vary. The wants of one stake or locality this year may be different from next year. One stake may need help and assistance in one direction this year, and it may be years again before they need help again. So a uniform return of the funds that you donate would be impossible. As an illustration, the needs and wants of one of the largest stakes, at some distance from Salt Lake, this last year were such that 103 per cent of their tithes were returned to them, or, in other words, all that they paid was returned to them, plus 3 per cent more. I only hastily impressed some of these figures upon my mind, but I remember that there was another stake where 80 per cent was returned, and so it runs with varying proportions all down the line. When we consider the expenditures of a general character, that all are interested in, whatever the locality, in regard to certain general expenses of the Church, which must be met in some one locality,—when we consider the proportion that each should pay to defray these expenses—I haven't figured it out, but I verily believe that the people of Salt Lake county, would have the right of jealousy and suspicion, if there were any cause, and that they do not receive the amount of money from the outside that they are entitled to. Or, in other words, I believe Salt Lake county, comprising the stakes which were once the Salt Lake stake, pays more into the general fund than they receive, so that they are at a disadvantage in this regard. If my memory serves me correctly, the various stakes now within the lines of the old Salt Lake stake, received only 40 per cent of

their tithes last year in return for their wants, as against 51 per cent that was returned to the stakes as a whole.

Now, it possibly may not be necessary to speak of a matter I have in mind, and yet I know some people discuss this phase of the question which I am going to bring before you. There are a few people who are naturally suspicious, and our outside friends, too, are very suspicious, because they have an idea that this Church is a huge machine for making money—for a few people, for a few wise ones! I remember, many years ago a correspondent of "The Dollar" newspaper, published in Philadelphia, described the tithing office as a place where they kept good things for the knowing ones. Now, if you will take my word, and I believe you will, I want to say that no undue amount of the funds donated by the Latter-day Saints goes into the hands of the presiding officers of the Church. The revenues of the Church, from certain directions, are sufficient to pay the expenses of the leading authorities, without trenching to the amount of a dollar upon the tithes of the Church,—so that every dollar that you pay in, in the matter of tithing may be and is used for the general wants and needs of the Church, according to the spirit of inspiration in the minds of those who have the direction of these things.

Now I am going to say something that is a little embarrassing to me. I am inclined to think that of all men that are in this congregation, I am, perhaps, as little a man-worshiper as any amongst you, and it is distasteful to me to praise any man to his face. I would rather President Smith would not hear what

I say; but I want to say this, that I can't conceive that any man could administer the financial affairs of the Church with a truer conscience or a firmer conviction that its funds are sacred funds, and that they are funds belonging to the great God who created this Church than does President Smith. With that view, he and those associated with him administer every dollar, and as stated in our certificate, I believe, that every dollar has been expended wisely. As business men and bookkeepers, we did not find any money going in any direction that we could disapprove of, and I believe if every one of you who are before me this day could see and have an insight into these matters, as we have had, you too would be perfectly willing to join in the certificate that has been read in your hearing.

Now, there is this pleasing feature that came to our attention,—the tithes and offerings of the Church showed a very gratifying increase over the previous year—quite a material increase. Well, how do you interpret that? I might also say that the tithes and revenues of the Church have shown a very material increase over the previous years. True, I understand that we are having years of increased financial prosperity. I understand that, but taking this into consideration, I believe that the people are paying their tithes and offerings out of proportion to the increased material prosperity of the country, and I account for it this way: The people as a whole have implicit confidence in the honesty, integrity and wisdom of those to whom they entrust these sacred funds. There is something about an honest man that all people apprehend without it being necessary for his friends to as-

sert that he is honest, and without it being necessary for him to assert it. The best evidence of this was the magnificent testimonial that was given in this building, a few days ago, to our departed brother, John R. Winder. I believe that it came from the very depths of the hearts of the people. The esteem they showed him sprang from the belief that he was a thoroughly honest and conscientious man; and let me testify to you that after an association with him—civil, religious, and military—for something over fifty years, I know that to be the case; and after a close and intimate association of seventeen years in temple work, I am doubly assured of it. You know he was a man never on dress-parade, but he believed that the people knew that he was honest; and the people know that his confreres are honest, and this knowledge or belief is manifested in the willingness with which they pay these increased revenues and donations.

Now I believe I have said enough along these lines, and I am egotistical enough to believe that you believe what I say.

As I have already remarked, there are some very interesting statistics kept in the Presiding Bishop's office, and I believe that in the future they will gather in others that will be of interest as well as benefit to the Church. Let me call your attention to the fact that the birth-rate amongst the members of the Church, within the stakes of Zion—mind you I don't mean the birth-rate of the state of Utah, or any other state where the Saints are located,—but the birth-rate amongst the Latter-day Saints in the stakes of Zion, leaving out the missions in the world, was 39 per thousand. It

may be known to some of you that one thousand is used as the unit of measurement in vital statistics, for the reason that a smaller unit would make disagreeable fractions. The birth-rate amongst the Latter-day Saints was 39 per 1,000 as against 32 in the United States as a whole, or an advantage in our behalf of about 20 per cent. The death-rate was 9.9 or in other words, nine persons and 9-10 of a person died per thousand amongst the Latter-day Saints during the year 1909, against an average in the United States of about 17 per thousand, so that the death-rate among the Latter-day Saints was a little over half of the general average death-rate of the country. Brother Heber J. Grant, at one of our meetings called attention to the fact—he being an insurance man—that the lowest death-rate amongst the life insurance companies, that he was aware of, had fallen but once or twice below ten. Ours is just a trifle below ten, and bear this in mind that the death-rate in insurance companies covers a class of people who are supposed to be physically perfect. They undergo an examination, or a physical test, and their records are considered, and their records for generations before them, and all doubtful cases are eliminated; and to but a very limited extent does it cover children; and yet in the world at large their death-rate is equal to the Latter-day Saints that covers the aged, the infirm and little children, and we know it is the history of the world that mortality amongst children is much greater than it is among people of maturer age. Then there is this other thing that must be taken into consideration in getting ratios,—that the Latter-day Saints, have more children accord-

ing to population, per thousand, than the people of the United States as a whole. These things must be taken into consideration in order to get a proper measure of this question.

The marriage-rate amongst the Latter-day Saints, last year, was 16.5 per thousand; that is, sixteen persons and a half were married out of every thousand. Of course, you can readily understand that that half person was not married, but that is the way we have for getting at these proportions and percentages. I have not the other per cent, but I am inclined to think our percentage is higher than is to be found elsewhere.

There are 31 widows and widowers per thousand of population amongst the Latter-day Saints. These are, presumably, mostly elderly people.

Here is one feature that may strike you as a little strange. (I am reminded that I ought to speak louder, but my voice is already breaking.) There are fifty persons per thousand over twenty-one years of age unmarried. The remedy for that is in your hands. (Laughter.)

Here is a very important item. During the year 1909, there were 2,748 persons married in the temples. During the same time, there were forty-six persons, or twenty-three couples divorced, among those who had been married in the temples—not necessarily among those who were married in the temples last year, but that figure represents the number of divorces granted to members of the Church who had been married in the temples at any time. Figuring 46 divorces as about the average for a year, that would be 1.6 per cent of the number married in the temples. During the

same year 83 members were divorced who received civil marriages. Carried out into percentages, the result would be 3.6 per cent of divorces among those who were married outside of the temples, as against 1.6 per cent for those who were married in the temples. In other words there is a factor of safety to married life, in behalf of temple marriages of about $2\frac{1}{2}$ to 1.

There were 2,065 missionaries in the field on the first day of January, 1910, and it takes about \$500,000.00 a year, from their relatives and friends, to sustain them. This money is not counted in the financial statements of the Church, they are personal matters between the missionaries and their relatives and friends.

Forty-six per cent of the Church population are enrolled in the Sunday Schools. Now, do not get the idea that 46 per cent of the population are children. It means the total of the persons engaged in Sunday School work, the teachers as well as the children. I think this is a marvelous showing, that 46 per cent of the people are engaged in Sunday School work, either as pupils or as teachers. They are engaged in teaching and learning the way of life and salvation.

Nine and one-tenth per cent were enrolled in the Young Ladies' Mutual Improvement Associations; 8.8 per cent were enrolled in the Young Men's Mutual Improvement Associations; 19 per cent were enrolled in the Primary associations, and 10 per cent were enrolled in the Religion classes. There are 41,586 persons in the Church who hold the higher or Melchizedek Priesthood, and 33,357 who hold the lesser or Aaronic Priesthood.

Now, in view of the preciousness

of the time, I believe I have said enough. Perhaps I have said as much as most of you will remember about these matters. I may close by expressing the great pleasure and gratification that I have had in these labors.

There is one thing, however, that comes to my mind, that I think I must speak of. You remember the days when the old tithing office order was largely current amongst us, and frequently it got into a condition which some people regarded with contempt. Nevertheless, when the proposition came to do away with the system and do away with a tithing office here, and not receive tithing in kind, I was rather opposed to it, for I was attached to those old tithing office orders, just as the people of the United States were attached to the old green-backs. You know the green-backs saved the nation during its hour of peril; and the old tithing office orders were the means of bringing bread and meat to the mouths of a great many worthy and deserving people. I had a great veneration for the old system; but in the march of events, and as this Church must grow and spread and increase in all directions along the lines of higher intelligence and progress, it has been found necessary to abandon the old system, but I almost feel like saying, God bless the old tithing office order. (Laughter.) God bless you all, my brethren and sisters, in the name of Jesus. Amen.

President Smith said: "You have heard the report of the Auditing Committee. What is the pleasure of the conference concerning it. It is numerotisly moved and sec-onded that we receive and approve the report and file it. All in favor

signify by raising the right hand. Contrary by the same sign.

"The vote is unanimous in favor of receiving report."

The choir and congregation sang the hymn:

Praise to the man who communed with Jehovah!

Jesus anointed that "Prophet and Seer"—

Blessed to open the last dispensation; Kings shall extol him and nations revere.

Benediction was pronounced by President Seymour B. Young.

It was announced that the closing session of the Conference would convene at 2 p.m.

CLOSING SESSION.

In the Tabernacle, at 2 p.m.

President Joseph F. Smith called the meeting to order.

The choir and congregation sang the hymn:

We thank Thee, O God, for a Prophet,
To guide us in these latter days;
We thank Thee for sending the Gospel
To lighten our minds with its rays.

Prayer was offered by Elder Brigham H. Roberts.

The choir and congregation sang the hymn:

The Spirit of God like a fire is burning!
The latter-day glory begins to come forth;
The visions and blessings of old are returning,
And angels are coming to visit the earth.

AUTHORITIES SUSTAINED.

Elder Heber J. Grant presented the General Authorities of the Church, to be voted upon by the assembly, as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as First Counselor in the First Presidency.

John Henry Smith, as Second Counselor in the First Presidency.

Francis M. Lyman, as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Francis M. Lyman, Heber J. Grant, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George Albert Smith, Charles W. Penrose, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins and Jos. F. Smith, Jr.

John Smith, as Presiding Patriarch of the Church.

The Counselors in the First Presidency and the Twelve Apostles and the Presiding Patriarch, as Prophets, Seers and Revelators.

First Seven Presidents of Seventies: Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart and Levi Edgar Young.

Charles W. Nibley, as Presiding Bishop, with Orrin P. Miller and David A. Smith as his first and second Counselors.

Joseph F. Smith, as Trustee-in-Trust for the body of religious worshipers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church Historian and General Church Recorder.

Andrew Jenson, Brigham H.

Roberts and Joseph F. Smith, Jr., Assistant Historians.

As members of the General Church Board of Education: Joseph F. Smith, Willard Young, Anthon H. Lund, George H. Brimhall, Rudger Clawson, Charles W. Penrose, Horace H. Cummings, Orson F. Whitney, and Francis M. Lyman.

Arthur Winter, Secretary and Treasurer to the General Church Board of Education.

Horace H. Cummings, General Superintendent of Church Schools.

Board of Examiners for Church Schools: Horace H. Cummings, Chairman; George H. Brimhall, James H. Linford and Willard Young.

(It was explained that Rudger Clawson and Reed Smoot should be released from acting as members of the Auditing Committee, because they have some responsibility in connection with disbursement of the Church funds. On motion, the congregation voted to release them, with thanks for their efficient services.)

Auditing Committee: William W. Riter, August W. Carlson, Henry H. Rolapp, John C. Cutler, and Heber Scowcroft.

Tabernacle Choir: Evan Stephens, Conductor; Horace S. Ensign, Assistant Conductor; John J. McClellan, Organist; Edward P. Kimball and Tracy Y. Cannon, Assistant Organists; George C. Smith, Secretary and Treasurer; Noel S. Pratt, Librarian; and all the Members.

Duncan M. McAllister, as Clerk of the Conference.

Each and all of those named were duly sustained in the positions designated, by unanimous vote of the Conference.

President Smith then arose and said: God bless you, and we all thank you for the unanimity that has been manifested in the voting of the Latter-day Saints here at this conference.

ELDER DAVID O. M'KAY.

Responsibility of all Saints to proclaim the Gospel by word, and act.

"Let us speak well of our home state," and people.—Don't advertise existing evils, remove them.—The tongue should be controlled to declare truth only, and always.

"If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

"Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

"Behold also the ships, which, though they be so great and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

"Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

"And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell.

"For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

"But the tongue can no man tame; it is an unruly evil, full of deadly poison.

"Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

"Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

"Doth a fountain send forth at the same place sweet water and bitter?

"Can the fig tree, my brethren, bear olive berries? either a vine, figs? So can no fountain both yield salt water and fresh.

"Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom."

"But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth."

"This wisdom descendeth not from above, but is earthly, sensual, devilish."

"For where envying and strife is, there is confusion and every evil work."

"But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy."

"And the fruit of righteousness is sown in peace of them that make peace."

So wrote the Apostle James, many hundred years ago, but I feel that, like all truth, that which he expresses in these lines is applicable today. The tongue is a little member, and yet it is the means by which our thoughts are given wings, it is one means of influencing one another.

I thought, this morning, while listening to the presidents of missions, as I have thought throughout this conference, of the great message that the Latter-day Saints have to proclaim to the world, not a message of strife but a message of peace, a message of good will. "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated. * * * " I would like to read another passage that will give to us what I believe should be the keynote of all expressions of the Latter-day Saints:

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night."

"And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid."

"And the angel said unto them, Fear not: for, behold I bring you good tid-

ings of great joy, which shall be to all people.

"For unto you is born this day, in the city of David, a Savior, which is Christ the Lord."

"Good tidings of great joy"—The Gospel of Jesus Christ is that good tidings. The term "Gospel" means, literally, "good news," and such is the news that emanates from above. There have been but few men in the world's history who have been so in tune with the heavens that they could receive directly from God the Father that good news; but there has always been a time in the history of this world when that news came from above. There have always been, in every dispensation, opportunities for men to receive that good news, and these prophets who were in tune with the Infinite and who heard first and directly that good news, have had imposed upon them the responsibility to convey that good news to others of their fellow-men, that they who are concerned with the things of the world might receive the glad message and be brought back into the environment of peace, harmony, and good will. In this dispensation, that same responsibility has been given to man. We have heard throughout this conference, repeatedly, that the Latter-day Saints, are those upon whom rests the responsibility of carrying the good news to the children of the world. I sometimes think that we put off, in our minds, the responsibility of giving that message, to some special calling in life. That is, if we are called as missionaries abroad, we feel it our duty to proclaim the glad message to the world. If we are called to preside in an organization, or in a branch, or in a quorum, then we feel it our duty to give the good

news to those over whom we preside. We wait until some special opportunity is given to proclaim the Gospel of Jesus Christ, and yet the duty devolves upon us to proclaim that good news every day of our lives. We proclaim it in our acts—in the home, in business, in social circles, in politics—everywhere that we mingle with men we have the responsibility resting upon us to give the good news to the people of the world. I do not mean that we must, necessarily, formally preach the doctrine under all these circumstances, but I do mean that in our lives, in our conversation, we can bear the good message to the children of the world.

We have heard much, throughout this conference, about building up our state, remaining at home wherever the stakes are organized, and not to scatter abroad in new places. One of the best ways of building up our home, be it a domicile, a city, a state, or a nation, is to speak well of that home, city, state, or nation. Let the tongue be under control, and speak well of the home. I have rejoiced time and again, when visiting the different stakes surrounding Utah, to hear our brethren tell about the advantages of some particular town. "Why," they would say, for example, "we are blest with the purest air, we have the best water that can be found in the world;" and they will enumerate, one after another, the benefits and blessings of that particular locality. I recall now how the brethren in Canada were eager to impress those who were with them with the resources of that country. Why, the advantages were innumerable. For example, when one visitor said, "But you haven't the scenery we have in

Utah." "Yes, we have," persisted President Wood; we have even better scenery than you have in Utah." "Where?" "I will show you;" and then a ride forty miles from Cardston took us to one of the most beautiful mountain scenes in the world—the Switzerland of America. He felt that there was nothing that could make him feel dissatisfied with his home there. "Even the winds in Canada," he said, "are blessing us, because they blow the snow off, so the cattle can eat the grass." (Laughter.) This is the point,—he could see good in everything. There was contentment—not a spirit of tearing down, finding fault, complaining. I believe it is a good lesson; let us speak well of our home city; let us see the advantages of it.

On that hot July morning in 1847, when the Prophet Brigham Young stood out here a few miles, and looked over this vast country, what did he see? Away down yonder in the distance, probably the smoke from an Indian's wigwam; away out in the west, the lake sparkling in the sunshine; and between him and that body of water, an alkali waste. All around him he saw sage brush; and from the distance came the howl of the coyote or the wolf. These are the things he saw in reality, but in his prophetic mind he beheld all the prosperity, the wealth, the prosperous towns, and the crowds of people that we now see here. All these things that we now behold with our natural eyes, and have experienced, he saw with his prophetic eye and pronounced it all good. "Here," he said, "we will build the temple of Almighty God." Surely with the reality of that prophetic vision before us, we can see that

which is good, to speak about, to praise, and honor. The Latter-day Saints do this; and we want all to do it, because they can do it truthfully. We have all that the heart desires; we have a great empire here in the West—every advantage, every surrounding, every environment that the heart could desire. Let us speak well of our home state.*

But we cannot speak well of the state unless we speak well of the men who have founded the state. There is no other state in the union that can boast of stronger, truer, more virtuous, upright, God-fearing citizens, and men of God than can the state of Utah. Let the young men throughout Zion realize this fact, and let their tongues proclaim it, and let them not encourage the company of those who would use this unruly member to vilify the men who founded this empire. I overheard a conversation the other day, in this city, which in effect was as follows: A prominent man and his wife, evidently, entertaining an eastern visitor who had been interested in the history and in different places of Salt Lake City. I judged that he was profoundly impressed, as every honest thinking man is when he sees the results of the labor and industry of the pioneers of our state. Among other things, he mentioned his going to church: "I was at church last Sunday," I heard him say. "Oh, were you?" answered his host, followed by some remark that I did not catch; "well, where did you go to church?" At the Tabernacle." And the sneer on that woman's face made my blood boil. With the sneer came some remark about not dignifying the Tabernacle as a church. I saw the shadow of disappointment creep over that eastern

visitor's face. He had dignified it, and he had been profoundly impressed, but when our own people, citizens of this state, though not members of the Church, spoke evil of something in our midst, the shadow of disappointment darkened his countenance. It will always be so. O! let us speak well, when we can do it truthfully—and we can in this case. Let us speak well of our city and state, to all who come within our borders; let us speak of the advantages and growth of our state. Let us speak well of those within our Church. Brethren and sisters, Christians have the responsibility of giving good news to the world—not bad news. Latter-day Saints have the responsibility of carrying glad tidings to the world. Let us not wait until we go abroad to carry it; let us give the good news today—good news of our neighbor, good news of our Bishops, good news of our stake workers, good news of all whom we meet and whose company we may chance to be thrown into. If we cannot speak well of them, truthfully, let us refrain from speaking at all:

"Nay, speak no ill, a kindly word
Can never leave a sting behind;
And, oh, to breathe each tale we've
heard
Is far below a noble mind."

"Full oft' a better seed is sown
By choosing thus the kinder plan,
For if but little good is known,
Still let us speak the best we can."

"Give me the heart that fain would
hide,
Would fain another's faults efface;
How can it please the human pride
To prove humanity but base."

"No, let us reach a higher mood,
A nobler estimate of man;
Be earnest in the search for good
And speak of all the best we can."

"Then speak no ill, but lenient be
To others' failings as your own;
If you're the first a fault to see,
Be not the first to make it known.

"For life is but a passing day;
No lip can tell how brief its span;
Then, oh, the little time we stay,
Let's speak of all the best we can."

Then say you, would you not speak of evil conditions? Must we not raise our voice in denouncing conditions and men who are bringing evil upon us? Yes, speak of conditions; but it is unnecessary to revile the character of men. We cannot do it as true Latter-day Saints; we must rise above it. Though we are *in* the world, we must not be *of* the world. There is a trait in the heart of the world to pick at their fellow-men. Emerson says that so pronounced is this tendency that an accident cannot happen in the street without the bystanders become animated with a faint hope that the victim will die. We cannot encourage that tendency. As James says, it is from the earth—sensual, devilish. We must not pick out that which will tear down a brother's character, nor the character of the city, the state or nation. O, let us be true to our nation; there is reason to be true to it. That is the point. If we see a condition in a town that endangers the life of our fellow citizens, we meet that condition. If it is a wash-out, a cave, a hole in the roadway, there is a red lamp placed there at night to keep the travelers from falling into it, and the next day or as soon as possible the evil condition is removed. That is proper.

Now, there are evil conditions in society; there are sunken roads that need to be filled. We shall see these in our towns, and as home-cleaners, if you please, as home-builders and

home-improvers, we can remove those sunken places. One, for example, is the saloon. The people when advertising their city, do not speak of their saloons; they tell about their churches, about their schools, about their side-walks, about their libraries, about their sewers, but they never tell you how many saloons they have. They are ashamed of them; and when we have conditions of this kind, let us remove them without vilifying the men, without tearing down men's character; it isn't necessary. A saloon is an evil; it is a sunken road into which fall thousands annually. You will remember when Napoleon's cuirassiers made the fatal charge against Wellington, that there lay between them and the English soldiers a sunken road. Napoleon stood away off and could not see it. He had asked a man if there were any obstacles, and had received no as the answer; and trusting to that, he gave the command for the brigade to charge. The Invincible Column rushed on, until they came, it is said, to a sunken road, and then horse and rider piled one upon another till the whole abyss was filled with a living debris that made a bridge of mingled flesh of horse and man. The others then rode over. There are, perhaps, sunken roads in our communities. Let us at home see them, and not stand off and say that they are all right when our young people by the score are rushing headlong down the road of intemperance to the sunken chasms of drunkenness. It is our duty to meet that condition, but let us do it calmly; let us do it determinedly, without vilifying those concerned, without tearing down character. Take the high stand of right; remem-

ber the Gospel of Jesus Christ is one of good tidings. Preach it, live it in your acts. Avoid the danger of the saloon, tell your sons to avoid it. Let the men whom you appoint to represent you in your towns know that you desire the saloons closed before more human beings are piled in that interminable mass that whiskey and the saloon drag down to destruction. But, I repeat again, in meeting this condition, we can take the higher stand of truth, the stand of the Gospel.

The Gospel is our anchor. We know what it stands for. If we live it, feel it, and speak well of the Gospel; of the Priesthood, of the authorities in it, speak well even of our enemies, we shall feel happier ourselves, and we shall be preaching the Gospel of Jesus Christ. Everybody can do this. It is possible. God has not asked us to do it and then deprived us of the power of performing it. My brethren and sisters, let us go from this conference determined to control our tongues. That isn't much, is it? And yet James says that he who can control that little member has control over his whole body. God has given us the good tidings to proclaim to the world. Our whole stakes, from Canada in the north to Mexico in the south, form the bulwark in which are enclosed people upon whom rests the responsibility to give to the world, by their acts, by their words, the testimony that God has spoken again from the heavens, that His Son, the Savior of the world, appeared with the Father in person and gave the good news to Joseph Smith, the boy prophet, that the Gospel has been restored to the earth with all the blessings and powers that mankind need to give them peace, happiness

and eternal life. We accomplish these things by our daily acts. God grant that we may show by these that our wisdom does come from above, that it is a Church of peace, a Church of salvation, and that there are men and women who show by their fruits that God is with them—I pray, in the name of Jesus Christ. Amen.

A contralto solo, "The earth is the Lord's," was rendered by Sister Agnes McMillan.

ELDER ANTHONY W. IVINS.

Works of righteousness essential to salvation.—Intemperance and sexual sin menacing the nations.—Duty of Saints to discountenance and eradicate evil.

"He that putteth his trust in me shall possess the land and shall inherit my holy mountain, and shall say, Prepare the way, take up the stumbling block out of the way of my people."

We believe in God the Eternal Father and in His Son, Jesus Christ, and in the Holy Ghost. This first article of faith of the Church of Jesus Christ of Latter-day Saints is fundamental and indispensable to the belief of every Christian man and woman. We believe that without faith it is impossible to please God; that we must believe in Him, must believe that He is. We must believe that He has control over our destinies, and that we owe allegiance and service to Him; otherwise there would be no desire upon our part to find Him out or learn of His ways. This first article of our faith is accepted by very many people, so far as it applies to faith in our heavenly Father, who reject the remainder of it. Mohammed taught faith in God, and that doctrine today is the foundation of the Moslem re-

ligion. The Jews believe in the God of Abraham; but neither of these peoples acknowledge Jesus Christ as the Son of God, nor as the Savior of the world. The Latter-day Saints believe in the divinity of Jesus Christ—not that He was simply a reformer, a prophet of His time, one seeking to establish righteousness, but that He is the Son of the living God and the Redeemer of the world.

We believe in the Holy Ghost, which bears record of the Father and the Son, and which, when we are in possession of it, leads us into all truth.

While we believe that these first doctrines of the Church are fundamental and indispensable, we do not regard them as sufficient to assure exaltation to the presence of our Father in heaven, but that they must be accompanied by works; that we must do the will of the Father, keep the commandments which He has given us, in order that we may be brought back into His presence. This congregation is made up largely of Latter-day Saints, people who have accepted these first principles of the Gospel of Jesus Christ, who have repented of their sins, gone down into the waters of baptism, and have received the gift of the Holy Ghost by the laying on of hands. You have come up here to the mountains of Ephraim, that you may learn the way of the Lord, that you may learn to walk in His paths. I am sure it is for that purpose that you are here this afternoon, that you may be taught the way of the Lord. This congregation, undoubtedly, represents officially a great majority of the members of the Church of Jesus Christ of Latter-day Saints. The presiding authorities of the Church are here; presi-

dents of stakes are here; high counselors are here; bishops of wards, and men and women who preside over the auxiliary organizations of the Church—all are here this afternoon that you may learn better the way of the Lord and how to walk in His paths. You are watch-men upon the towers of Zion, and the Lord has said, "Except ye warn the wicked man of his wickedness, and he die in his iniquity, his blood will I require at your hands; but if ye warn the wicked, and he repent not, you have delivered your soul." My brethren and sisters, I understand the Lord to mean by this, that we who profess to follow Him, we who have been called to feed the flock of Christ, are to be advocates of righteousness, that we are to teach the word of the Lord by precept and by example, that we are to make plain that straight and narrow path in which He would have all of His children walk; in other words, that we are to remove the stumbling blocks from the way of the Lord, so far as it is in our power to do so. Where the stumbling blocks cannot be removed, they can at least be marked, that their existence may be known, in order that they may be avoided.

I had been wondering what I should say to this congregation, because I thought that, probably, I might be asked to speak to you, and I felt at a loss until a circumstance which occurred, a short time ago, led me to a chain of thought and suggested a subject to which I shall briefly refer. I love to advocate the doctrines of the Gospel of Christ, because I believe in them with all my heart. I love to teach the way of redemption, which the Savior of mankind taught, because I know it to be the power of God.

unto salvation; and I do not believe that there is any other way under heaven by which men and women can be saved, or by which power is given them over the sins of the world except through obedience to the Gospel. I love to speak of and to think of the good that exists in the world. This is a good world which the Lord has given us; there are abundance of good things, in it—everything, in fact, that we could desire, to make us happy, if only utilized as our Father designed that they should be. I feel depressed when I think and talk of evils which exist. To place myself in conflict with existing conditions, when I know that by so doing I may be subject to criticism, that my words may be misinterpreted and misunderstood; to feel that I may be criticized and that my views may not meet with the approbation of people whom I would desire to please,—does not make me happy; it never did make me happy to think of evil, nor to talk about it. Yet, when I see conditions existing in the country—this God-given country of ours—which it seems to me are striking at the very foundation of society, conditions which have resulted in the downfall of nations, in times past, and which must inevitably result in the downfall of nations, or communities, or individuals, wherever they continue,—when it seems to me that these conditions are surely, if slowly, fastening themselves upon this country of ours, I feel constrained to raise my voice in warning to my brethren and sisters against them. I believe that I fully appreciate the value of care and wisdom in handling all great questions, particularly where questions arise in which men and women may conscientiously differ in their opin-

ion. I have never desired to be an extremist. I have never liked sensationalism. I have never liked offensive partisanship in anything. I do not like it, even in the advocacy of the word of the Lord, because I do not consider it necessary. But those things against which the Lord has spoken, which are fundamentally wrong, those things against which the servants of the Lord have always warned us,—to those things at least, it seems to me, I should feel justified in referring, even at the risk of being misunderstood. I do not expect that my views, nor the views of the Church, are going to be adopted by all people. I recognize the fact that in this country in which we live, majorities rule, and that minorities must be subject to them. This is all right, and I submit to it; but I also submit that majorities are not always right, and while I yield, I may still remain unconverted.

Some little time ago, it was my pleasure to be in a great city, and I rode through its streets with a companion. I admired its beautiful residences; I admired its public buildings; I admired its parks, and the things which men had done to embellish it. As we passed down one of its streets, I saw upon the wall of a dwelling a placard, just a yellow piece of cloth, which had "Small-pox" printed on it. I said to myself, that means that there is some one sick there, and that placard, which has been put there by health officers, is a warning to other people that they should not go into that house during the period it is infected with this disease; and I said to myself, the people who live there, I suppose, are also restrained from going out. It is their own house; they are unfortunately ill; why

should the law lay its hand upon them and prevent them from going in and out of their own home, and their friends going to their assistance and going away again. I then reasoned, it is because the infection that is there may be carried to other people, and they may become sick; and so I concluded that, after all, it was well within the province of the law to take control of that house during the period of infection, and prevent people from either going in or coming out of it. I knew that after a while, if the patient recovered, that he would go out clean and without infection, and that neither he nor those with whom he came in contact would be in danger. We went on and turned into another street, and came to a great building. I saw the door swinging to and fro, just a screen door that was there. I looked in and saw that the room was beautifully embellished. There were mirrors; there was music. I heard the clink of glasses; I heard the laughter of men and women too, for as the door swung back and forth I saw that there were women there. My friend said, "That is a saloon; we call it a saloon." Yes, and refreshments were served there, for I saw "Ice Cream" and "Refreshments" marked in great letters over the door; and my companion said, "Just back of it, there in that group of buildings that you see, there are lawless men and abandoned women; and there ribaldry, and license and intemperance reign supreme." Then my mind reverted back to that other house. On this house there was no placard, nothing on the door to warn people that it was a dangerous place to go; yet I thought to myself of the two, the danger to society, the danger of infection, is

far greater in this latter place than in the former. Why isn't there some warning there? Why are not people given to understand the dangers of this place? Why are they, upon the contrary, invited into it? Why is this condition legalized and licensed here in this beautiful city; then I thought of something else, and I am going to refer to it. I know that I am discussing a delicate question, but I thought of this; only a few days before I had read in one of the great magazines of the country, that they had taken the trouble to collect statistics, and that the medical fraternity of the United States had reported to them that 75 per cent of all the men in the great cities of this country, between the ages of 18 and 28 years were infected with disease that was almost incurable, as the result of their acquaintance with just such places as this to which I have referred—not diseases that can be easily eradicated, but that are handed down to the third and fourth generations of those who forget God and neglect to keep His commandments. I said to myself, the one great evil that menaces this nation today, the one great evil which menaces the Church—for whatever menaces the nation is a menace to the Church; thank God, these things do not exist in the Church; they are no part of it; they never have been, and if the Gospel of Jesus Christ could prevail, there would be no such places in the world—but I said to myself, the greatest menace to this nation today, and the greatest menace or enemy which the Church of Christ has to combat is intemperance and sexual sin. I just wanted to say that word to my brethren here this afternoon. You men who preside over the destinies of this people—isn't it a

stumbling block that is in the path? Every power that Satan can conceive of is exercised in defense of this evil, and all his forces are marshalled to support it, to promote it, to protect it. Now, the way to combat these evils, if I were going to suggest a plan, would be to follow the policy suggested by Brother McKay. I do not want to advocate offensive measures. I only want to say to my brethren and sisters that that which the law legitimately and properly authorizes you and me to do, that much, at least, we are justified in doing; and, regardless of the law, it becomes our duty, every one of us, to make known to our children, to the children of our brethren and sisters, and to the children of our friends in the world, the existence of this deadly menace, in the hope that they may be persuaded to avoid it. When Rome adhered to her simple life, when the honor of her men and the virtue of her women were above reproach, she became the mistress of the world; but when these things, to which I have referred, gradually fastened themselves upon her, she went into dissolution.

One of the things I was impressed with, when I first went to Mexico, a few years ago, was a very beautiful growth which I observed upon the trees there. It was in the winter that I went there, but, as I traveled up those streams, I noticed that here and there, along the way, there was an occasional tree that was dotted with green—sometimes only one bunch, sometimes many bunches, all beautiful and green. I examined it and found it to be mistletoe. It seemed to be rather an embellishment to look at it, but after a while, as I went further up one of these canyons, one

day, I observed a tree that was dying. It was literally covered with mistletoe, this beautiful plant. The fact of the matter was that the plant had fastened itself upon the tree just as other parasites fasten themselves upon that which other people create, until it had sapped the last bit of life out of it, and the tree had died. This shrub does not grow from the earth, as other plants do, it does not struggle for existence, as God seems to have designed that all good things shall struggle for their existence, from infancy to old age; but it just waits till the tree has grown, till the tree has made the struggle and has become vigorous, and then the first thing you know you will see a bunch of mistletoe sprout out on one of the branches. After a while it goes to another branch, and then to another, and if left, as I have said, it takes away the life of the tree. Well, I said to myself, it would be better to cut it off, better to remove that single bunch that has appeared,—and I made it a practice to do that with my own trees thereafter, and I found that it was an easy matter to keep it down, but if left to itself, if kept there because of its beauty—and it is a thing of beauty—it became a thing of danger. So, my brethren and sisters, that which God has ordained for the good of man, that which makes men and women happy, that which makes men and women temperate, that which makes men and women virtuous, that which leads men and women to believe in God and Christ and to serve Them—that we cultivate, that we cherish, that we care for. But that which comes into our midst, when the tree has become strong, and fastens itself upon us, with no other purpose in the world except to sap our life-blood,

better cut it right off; better get rid of it, hadn't we? I think so. So I want to say that any legitimate means which is in your power and mine we should exercise in the spirit of the Gospel of Jesus Christ for the eradication of these things as they exist in the world, and to keep them out of the Church of Jesus Christ of Latter-day Saints, that they may have no place in it. God bless you, my brethren and sisters, through Jesus Christ. Amen.

PRESIDENT JOSEPH F. SMITH.

CLOSING REMARKS.

Announcement of deaths of missionaries.—Baptisms in 1909.—Prayer behalf of the erring.—Heaven's choice blessings invoked upon the faithful.

An item of sad information to the congregation is the fact that Brother John H. Cartwright, of Beaver, Utah, died October 22nd, 1909, of typhoid fever, while laboring in the Western States mission; Griffith E. Williams, of Thomas, Bingham county, Idaho, died September 25th, 1909, of appendicitis, in the British Mission; and William Funk, of Claresholm, Canada, died December 20, 1909, of typhoid fever, in the Northwestern States Mission.

I know that the sympathy and love of this vast congregation, as well as of all the Latter-day Saints, go out to the kindred and loved ones of these dear brethren who have laid down their lives in the ministry, while making their best effort to proclaim the Gospel of liberty and of life and salvation to the inhabitants of the world.

Another item of information that may be of interest is this: During

the year 1909, 9,143 persons were baptized in the stakes of Zion; and 5,391 persons were baptized in the missions of the Church during the same period; making a total of persons baptized, 14,534.

I do not intend to prolong the meeting. I wish merely to say that my heart is full of blessing for this people and for all people—for all mankind. I love the good, the upright, the manly, the honorable, the pure in heart everywhere in the world; and the foolish and unfortunate have my sympathy and my pity. I pray God the Eternal Father to help the erring to forsake the error of their ways, that He will help those that are in darkness, to come to the knowledge of the truth and into the light, that they may walk in the light as Christ is in the light, that they may have fellowship with Him and His people, and that He may cleanse them from all sin.

May peace abide upon the people of God everywhere, upon the people of our state and upon the people of our glorious country. May the blessing of the Lord attend the administration of our Government; may His power and Spirit pervade the halls of Congress and enlighten the men who enact laws for the government of our nation; and may they acknowledge God in all things and seek to please Him, and to enact just laws, which may be executed in such a way that the purposes of God may be subserved and His will be accomplished in the earth. This is my earnest desire; and, therefore, I say, again, God bless Israel in all your abodings, in your homes, in your fields and farms, in your flocks and your herds, and in all the labors of your minds and the labors of your hands; may peace dwell in your midst; may prosperity attend

you on every hand—is my prayer, in the name of Jesus. Amen.

It was announced that Prof. John J. McClellan and assistants will continue, to give recitals at 12 m. daily, on the great Tabernacle organ, to which the public will be admitted free, as heretofore.

Benediction was pronounced by Bishop Charles W. Nibley.

Conference adjourned for six months.

Prof. Evan Stephens was assisted by Horace S. Ensign in conducting the singing of the choir and congregation at the conference meetings in the Tabernacle, and Prof. John J. McClellan played the accompaniments, interludes, etc., on the great organ, assisted by Edward P. Kimball and Tracy Y. Cannon.

The stenographic reports of the discourses were taken by Elders Franklin W. Otterstrom and Frederick E. Barker.

DUNCAN M. MCALLISTER,
Clerk of Conference.

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